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The Living Church

VOL. LI MILWAUKEE, WISCONSIN.—JULY 11, 1914 NO. 11

NEW YORK 37 EAST 28th STREET ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee ✠ 19 SOUTH LA SALLE ST. CHICAGO

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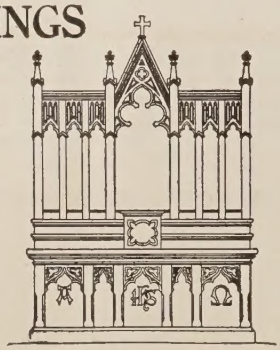

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A Weekly Record of the News, the Work, and the Thought of the Church

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office.)

Chicago: 19 S. La Salle Street (Advertising headquarters).

New York: 37 East Twenty-eighth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, $2.50 per year in advance. To the Clergy, $2.00 per year.

CANADA: Subscription price (Clerical and Lay), $2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, $1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. Preferred positions on cover, when available, charged extra according to location. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2⅜ inches. Pages, 480 lines total.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

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HE SO GOVERNS and shapes all the circumstances of life, that if we use them aright we may draw near to Him here, and prepare to be near Him in the Forever after. He longs for our love—our love, which is so feeble and faint, and yet so precious in His sight when we give it to Him freely. And why does He so desire it? Ah! I have told you many times before, and yet we cannot too often remember it, that it is because, if we love Him, He can make us supremely happy. All that belongs to us, or occurs to us, in this life, is so ordered that we may find in it the means of putting far from us those obstructions of evil which prevent us from seeing Him as He is, and as He has revealed Himself to us; for if we did but so see Him, how could we fail to love Him with the whole heart and soul?—*Theophilus Parsons.*

The Living Church

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VOL. LI MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 11, 1914 NO. 11

EDITORIALS AND COMMENTS

How Shall the Provinces be Organized?

THE acceptance of the Provincial System by the Church at large is now determined. Four dioceses have exercised their constitutional right to hold aloof, but they are so scattered geographically that their determination will not impair the efficiency of the Provincial organizations in which they might have had part. Two of these are dioceses that would, if their consent had been given, have been incorporated into the Third Province, one into the Fourth, and one into the Sixth Province. Each of these Provincial organizations will still be sufficiently large to be a thoroughly representative body, and, happily, all of the larger dioceses have consented to the experiment.

Let it be frankly understood that creating an organization on paper does not insure its efficiency. The Provincial System will be an experiment for some years to come. Technically it rests only upon the provisions of a new canon, and any General Convention may, without the slightest difficulty, wipe out the whole system. We shall hope that that tentative character of the system may be continued for a number of years to come until the system has demonstrated its usefulness.

And its usefulness can be demonstrated only to the extent that it really is useful. If the Provincial Synods shall spend a large part of their time in perfecting the statutory language of their own enactments, they will be a grave disappointment indeed to the friends of the Provincial System. What is desired is to bring the dioceses into more intimate relationship with each other, so that a larger perspective may be engendered in the dioceses themselves. The cure for parochialism is a larger outlook upon the diocese and upon the work of the Church at large. The cure for diocesanism is to bring clergy and laity of the diocese more intimately into touch with those of other dioceses, and to encourage the discussion of common questions at issue in the Church at large, and particularly of those questions that have intimately to do with the real work of the Church.

THE LIVING CHURCH makes its preliminary contribution to the efficiency of the Provincial System by submitting in this issue a well considered paper prepared by one of the most distinguished canonists of the American Church, to which is appended a series of suggestive "ordinances" that have been drawn up for the governance of the Provinces. The Rev. Dr. White, author of the paper and of the ordinances, is well known through his invaluable work, *American Church Law*, and through his services in General Convention, of which he has been a member since 1901, and as, in the last Convention, the efficient chairman of the Committee on Canons in the House of Deputies. A practising lawyer for several years before his ordination, Dr. White may be recognized as among the ablest men in the Church to perform this service. We are permitted to say however, that in drawing up these ordinances he has had the advantage of the coöperation of a number of other distinguished canonists in General Convention, including particularly Mr. Joseph Packard and Mr. Francis Lynde Stetson; while the proposed legislation with respect to the Provincial Boards of Missions, Religious Education, and Social Service respectively is drawn with the careful coöperation of the leading authorities on those subjects in the Church. Members of several committees have also participated with Dr. White; and the result is that this code of laws now presented comes, not as the work of one individual however eminent, but as the residuum of the work, and with the approval, of the best experts in canon law and in the working bodies of the Church.

IT IS VERY DESIRABLE that the organization of the several Provinces should be substantially uniform. They all have much the same problems, and they are all bound by the same canonical and other conditions. Hence even more than for the convenience of the members of the Provincial Synod, and as assistance to them in their work, this code of laws is earnestly presented for adoption almost, if not quite, without change in all the Provinces, in the hope that thereby uniformity of organization may be secured, and time be saved in the primary Synods. If each Province is to be, in its field, the equivalent of each other Province, this initial uniformity is important.

Dr. White's conclusion that the Provinces may not adopt constitutions, for the reason that the provisions of the general canons relating to the Provinces are themselves the fundamental law of the Provinces, will strike many for the first time, and yet we are confident that careful thought will show that Dr. White and his collaborators are right. Any so-called constitution that might be adopted by any of the synods would not in fact comprise its fundamental law. It would at best be a discrimination between various forms of legislation, in which one series of enactments could be amended less easily than another series. We cannot see any good reason why there should be this discrimination. Let all the enactments, subject, as they are, to the fundamental law of General Convention, stand upon equality, and all be easily modified as experience may suggest.

Again, the use of the term Ordinance as descriptive of the enactments of the Provincial Synods will strike most observers as a novelty, and yet the reason for it will be quickly apparent. First, that is the term used in the canon which is the fundamental law of the Province. The Provincial Synod is given power "to enact ordinances for its own regulation and government." It is at least desirable therefore that the language of the canon should be continued in the enactments of the Synod. There is also something to be said for this on the score of convenience. We already have "canons" of General Convention and "canons" of diocesan conventions, and it would be a needless triplication of language to have "canons" also of a third body. We believe that the use of the term Ordinance will be endorsed by canonists generally.

But of course it is recognized that no series of enactments of any sort can be drawn that is absolutely perfect. THE LIVING CHURCH presents this series at its earliest opportunity in the hope that it will be very carefully considered, and that suggestions as to any needed changes will be offered through our correspondence columns. We are confident that both Dr. White and those with whom he has conferred in this production will very gladly give the fullest consideration to any sugges-

tions that may be made. We, for our part, shall ask that Dr. White, still continuing to act with the advice, and, if possible, the concurrence of other distinguished canonists such as those already named, will, early in September, favor us with a review of all the suggestions that may have appeared, whether in THE LIVING CHURCH or elsewhere, accepting any of these if they commend themselves to his judgment. We shall then ask our publishers to print a sufficient number of the corrected Ordinances in leaflet form so that they may conveniently be considered by the members of the primary synods; and we shall earnestly hope that each of these synods will take this series of Ordinances at least as a basis for its legislation.

WE, FOR OUR PART, venture to submit a few minor suggestions; asking that these be considered precisely in the manner that we have asked that other suggestions such as may hereafter appear shall be considered, but deferring entirely to the final judgment of Dr. White and his associates the question as to whether they shall be incorporated into the enactments. We shall finally press none of them if Dr. White's decision shall be against them.

Our first question relates to the composition of the several provincial boards. That of the educational board is provided by canon, and though there is provision whereby the board may alter its own membership, that membership cannot be altered by the Provincial Synod. Incidentally, the membership—each Bishop and five elected from each diocese—is so large and unwieldy that it has, very wisely, not been taken by Dr. White as a precedent in establishing the other boards.

The composition of the missionary and social service boards is provided for in Dr. White's draft. Ought they not to be framed on fairly uniform lines? But he has provided that the missionary board is to be elected annually and the social service board triennially. Is there a reason for that distinction?

The size of these boards will be variable, the several Provinces having varying numbers of constituent dioceses and districts, varying from seven to fifteen. The average number of dioceses and districts in a Province is eleven. We have therefore based our computations upon that number, though in some Provinces it will be less and in others greater.

It is interesting to observe that the principle of woman membership is introduced into the social service board by providing that *one* woman, in a board averaging twenty-six members, shall be a woman; to be explicit, Dr. White declares she shall be a *lay woman*. Possibly deaconesses and members of sisterhoods are thus excluded, though the appropriateness of the limiting adjective is not altogether clear. But we submit that if there is to be woman representation on the board, it should be by more than one "lay woman."

Moreover, we question the advisability of constituting these boards by election from the dioceses. Why should not the Provincial Synods elect their own boards? The dioceses already elect (or appoint) their own missionary and social service boards. Most of them have more electing to do already than is convenient to them, and the principle of the short ballot has not made much headway in the Church. The Provincial Synod cannot lay duties upon the diocesan conventions. To establish these provincial boards and provide that their members shall be elected by the dioceses, seems to us an unwieldy system. It requires every diocese to alter its own canons to provide for the material addition to its list of elective officers, and some may not do it at the behest of the Province. The dioceses must then elect deputies to the Provincial Synod, to the Provincial Board of Religious Education, the Provincial Board of Missions, and the Provincial Board of Social Service. We submit that this is too great a burden upon the time of the diocesan conventions. That they must elect deputies to the first two is provided by canon; but they may well be relieved by the Provincial Synods from the elections to the second two bodies. Let the Provincial Synods elect the members of their own boards, so far as possible.

In detail, we submit also these following suggestions:

Ordinance 1. Whether membership is to be by a uniform plan or by a proportionate system we shall not discuss. To us it seems of little importance, though we could wish that Dr. White had provided tentatively one way or the other. If the subject must be debated at the outset in each synod we shall hope that it will be under a rigid time limit. But ought not the Ordinance to state whether elections to the Provincial Synod are to be annually, triennially, or at other intervals? It is true that this question may possibly be one of those that are left to the dioceses to determine under the provision of the canon that "each diocese and missionary district shall prescribe the manner in which its deputies shall be chosen." It would seem, however, as though it would be quite proper and very desirable that this should be specified in the Ordinance, and thus lead to uniform procedure.

Ordinance 2, Section III. It is made "the duty of the senior clerical deputy from each diocese and missionary district included within the Province to procure and forward to the secretary of the synod . . . a copy of the latest journal of such convention." We submit, first, that there ought to be an explanation as to how seniority is to be computed; and second, that journals of the fall conventions will not generally have been printed at the time provided for in this section.

Ordinance 4, Section I., provides for election of the Provincial Board of Missions by the diocesan convention "from the membership of the diocesan or missionary committee on General Missions, and upon nomination of the said committee." We have already suggested that the membership of the Provincial Boards be chosen by the synods, and it is only necessary to add here that possibly all the dioceses do not have such committees on General Missions, and once again to point out that the Provincial ordinances cannot lay duties upon the diocesan conventions either in requiring them to elect such members or limiting their choice in the manner of election.

Ordinance 7. There should be added to this ordinance provision for the amendment of the ordinances, stating what shall be the necessary vote, whether a majority or more, whether in one synod or more, for the amendment of the ordinances. Our own judgment is that as the whole system is an experiment it should be possible to amend the ordinances at any synod by a majority vote, and that the whole system be kept as flexible as possible.

It remains only to say in conclusion how necessary it is that the Provincial Synods should be able to transact their business expeditiously and economically. One of the dioceses that declined to participate has done so on advice of its Bishop, who feared the system would be too expensive. Why it should be, passes our comprehension, and certainly it would seem that one Provincial Synod ought to be less expensive than separate departmental bodies for missionary, educational, and social service purposes meeting with no attempt at uniformity or harmony, to which nobody raised objection. However, it is perfectly true that the synods can be made unduly expensive, that they may require more time than their members can conveniently give to them, and that they may so misconceive their functions as to become in reality a piece of useless machinery instead of a means for promoting the work of the Kingdom of God. So can a diocesan convention. So can any other instrumentality created by man.

That the members of each Province may realize that its value is dependent upon the extent to which it realizes its mission, we shall earnestly hope.

A Civic Object Lesson

THAT we have just passed the sanest of all Fourths is evidenced by the gratifying statistics showing the greatly reduced number of accidents and of deaths due to old-time celebrations. And herein is a civic lesson. Children are saved from maiming and killing themselves and others by giving them something better to do. Why not apply the principle generally to the prevention of juvenile crime? And then to the prevention of adult crime?

Give the children a proper place in which to play, and supervise their playing, and very many appearances in the juvenile court will be saved. Very much of crime is preventable; and for every preventable crime that is committed, society ought to bear the greater blame. Of course all crime cannot thus be regarded, and neither the world, the flesh, nor the devil as a determining cause is extinct. Still, the principle upon which sociologists are laying so much stress, though sometimes exaggerated, is a true one. Much crime may be prevented by putting something better in place of the motive for committing the crime.

The result of the Sane Fourth throughout the country is an object lesson in the prevention alike of accidents and of crime.

MR. ROOSEVELT'S resignation from the *Outlook* staff can hardly cause surprise. It may cause regret to the circulation department but it will hardly fail to bring relief to the editorial force.

Mr. Roosevelt's Resignation

Mr. Roosevelt's contributions to the magazine have been fitful and were generally embellished editions of his speeches. They have wholly lacked the dignity, the calm poise, and the non-partisan fairness which characterize the political utterances of the *Outlook*. Mr. Roosevelt is in some respects still the greatest living American, and one still wonders at his marvellous versatility; but the egoism that has grown so markedly upon him in recent years has not fitted him for the post of contributing editor to a magazine whose policies he could not always control, and the art of working on an equality with other men is one, perhaps, that Mr. Roosevelt has lost. As a Gregory VII. he would be magnificent. As a Bismarck he would be superb. He has performed a true service to the American people, such as will be better appreciated fifty years after his death than it is to-day; but Gregorys and Bismarcks do not readily fit into contributing editorships of magazines, nor into the private, unofficial life of a democracy.

DOES playing an organ and leading a choir in church on Sunday violate the Sunday laws?

Baltimore has been agitating the question and a conscientious alderman has introduced in the city council an ordinance to legalize such industry—happily oblivious of the fact that city ordinances do not go far in modifying state laws.

Sunday Labor

The city solicitor, however, holds that organists and choirmasters, though working for pay, are not violating the law. "From the time when David wrote his beautiful psalm for the temple service and commanded to 'praise the Lord upon an instrument of ten strings and upon the psaltery, upon the harp with a solemn sound,' all through the ages and down to this present day," he says, "singing and playing on instruments have been considered a part of Divine worship."

Choirs may therefore proceed with their Sunday worship without fear of the policeman—at least in Baltimore

ANSWERS TO CORSESPONDENTS

EX-ROMAN.—(1) The Inquisition was established in 1232 and was abolished in 1835, except as it still exists in the Holy Office, whose function is now confined to the detection of heresy in books. It employed physical torture as a means of procedure from 1481 to 1813. It reached its severest heights in Spain, both civil and ecclesiastical authorities being involved.—(2) There was at no time a "Genevan Inquisition."—(3) A Roman priest desiring to exercise his ministry in the American Church should communicate with one of its Bishops, who will require satisfaction as to (*a*) the moral and intellectual sufficiency of the applicant and (*b*) the validity of his orders. The Bishop will exercise his own discretion as to the desirability of receiving the applicant, and if this is decided in the affirmative, he will be called on to affirm the Catholic Faith, repudiate Roman additions to that Faith and Roman ecclesiastical jurisdiction, and sign the constitutional formula, accepting the doctrine, discipline, and worship of the Protestant Episcopal Church. A layman is received from the Roman communion on affirming the Catholic Faith and repudiating Roman additions to it.

A. T. Y.—(1) Physically and humanly, Christ could sin, and the temptation to sin was therefore a true one. But His divine personality governed His physical nature so completely that morally He could not—because He would not—commit sin.—(2) The Kenotic theory has to do with the question of our Lord's human knowledge rather than with any moral question.

XALUPS.—Many liturgiologists hold that the shorter absolution should better be used only at the Holy Communion and possibly in private confession but not in the daily offices.

JUST AS SOON as we turn toward Him with loving confidence, and say, "Thy will be done," whatever chills or cripples or enslaves our spirits, clogs their powers, or hinders their development, melts away in the sunshine of His sympathy. He does not free us from the pain, but from its power to dull the sensibilities; not from poverty and care, but from their tendency to narrow and harden; not from calumny, but from the maddening poison in its sting; not from disappointment, but from the hopelessness and bitterness of thought which it so often engenders. We attain unto this perfect liberty when we rise superior to untoward circumstances, triumph over the pain and weakness of disease, over unjust criticism, the wreck of earthly hopes, over promptings to envy, every sordid and selfish desire, every unhallowed longing, every doubt of God's wisdom and love and kindly care, when we rise into an atmosphere of undaunted moral courage, of restful content, of child-like trust, of holy, all-conquering calm.—*William W. Kinsley.*

"ALL THINGS ARE POSSIBLE"

FOR THE FIFTH SUNDAY AFTER TRINITY

MASTER, we have toiled all the night, and have taken nothing; nevertheless at Thy word I will let down the net." How strange and impertinent a word that "nevertheless" appears to us, now. How could Simon couple his own and his fellows' efforts with the power of Christ? "Therefore" would seem the better and the appropriate word. Simon said, in effect, "It is useless. We know because we have tried and found it so."

But what of ourselves? How much surer is our reliance upon God than Simon's? Are we also not "astonished" when God turns our failures into success?

We should, of course, do all within our own power to accomplish the things desired; and it is true that we are expected to exhaust all our resources and do our utmost of work "together with Him;" but this should be done *after* we have called upon His aid and blessing, not before crying unto Him for help.

Consider an illustration which we used last year: When we are ill, or some loved one of ours, we call in the physician. If his efforts fail we *sometimes* call in the priest for prayers and the Holy Eucharist—and we certainly call him into the home after a death. But how much more fitting a thing it would be if we asked God's blessing upon the ministrations of the physician before he prescribed, and that he labor together with the Great Physician.

Only too often it is in the time of self-acknowledged failure that we turn to God, forgetting that every good thing and every worthy success is gained only by co-operation with Him.

Most of us make an altogether unjust classification of matters into secular and sacred. There are some things which we attempt wholly of ourselves, as though God were not interested or concerned in them; and there are other things which we leave for God to do, as being His particular business and not ours, at all. But there is no business from which we can rightly exclude God, and no business of the Father's that is not also ours. Therefore, all things come under the dominion of prayer, even the slightest and the most personal. And while personal failure thrusts us upon the care and protection and help of the Father, it is an infinitely sweeter thing to know an absolute dependence upon Him, and to see all our business glorified because it is all His.

When we can cast our care on Him, all things are indeed possible; and our patience takes on an eternal quality that sees no failure because it does not think in terms of time. To the trusting, no good thought or deed can fail to bear fruit; and if the fruit fail to ripen in time, yet there is all of God's eternity in which it may ripen. We may plant and water—that is our blessed privilege—but the seed and the harvest are God's; and that which is His can never fail.

And therein lies our success or failure in life, in our righteousness being a portion of God's work entrusted to our performance, or in our working our own will in pride or overconfidence; for righteousness cannot exist apart from God, nor can any plan of ours have other than a temporary value.

The greater part of our troubles and our keenest anxieties come from trying to do things by our own power, or by the power of other human beings. When we are depending upon self, and if things "go wrong," an added burden and weight are placed upon capacity, and we call the strain "trouble," "fear," or "anxiety." The worried business man is in all probability worried because he has no hope of God doing anything to save the business. He is trusting in his own wit or the help of a friend. This is certainly so when God is not a partner in his business. It is so with those who make no room for God in practice of medicine. The ways of God-lessness are never the ways of true success or of peace. But where God is, there is success and peace and safety.

Therefore, at His word, we will cast out the net, or do whatsoever else He wills; for with God all things are possible, and we are Christ's, and Christ is God's. R. DE O.

IF AT any time this life of ours grows feeble, or low, or lonely, I know no other remedy than to return to its Eternal Source, to God Himself; and through Him all the means of grace become again living and true; and through Him all His creatures become again near and dear and accessible.—*Elizabeth Rundle Charles.*

BLUE MONDAY MUSINGS

By Presbyter Ignotus

WHAT sight is more typically American, in all the glorious hopefulness, than the graduation exercises of a public school? I don't mean to philosophize about democracy, or to maintain that our schools are perfect, or to institute a comparison as to the relative proportion of juvenile convicts from public, private, and parochial schools, interesting as that would be. But the memory of last Friday morning is so vivid that I mean to share it with you.

It was not a long walk up the hill to the great building wherein children of twenty-five nationalities (so far as immediate ancestry goes) are being educated. The State-house is two minutes away; and Bunker Hill Monument is the most conspicuous object northward. Sixty-seven girls crowded the stage of the assembly-hall, most of them 13 or 14 years old, all prettily dressed in white. I studied their names: forty-seven unmistakably Jewish, four Irish, one Italian, one negro; the rest probably of English-American stock. The proud parents and friends packed the hall, many of them still bearing signs of recent immigration, and not yet familiar with English, but all appreciating that it was a great occasion.

First they sang a song composed by the venerable school principal, the admirable sentiment of which makes one lenient to a bad rhyme or two. It is this:

"(TUNE—'AMERICA')

"God bless the public school,
Long may it wisely rule
With rod of love.
Born of the people's Art,
May it high hopes impart,
And fire each youthful heart
His worth to prove.

"God bless our nation's homes,
Where virtue sits on thrones
Fairer than kings.
Where children sing and shout
Vain cares are put to rout,
And all the world about
With gladness rings.

"God bless our own dear land,
For her we all will stand
While life survives.
We'll give her every due,
With fearless hands and true,
Each sacred pledge renew
With stainless lives.

"God bless us all our way,
Make each one fondly stay
On things above.
Lead into fields of light,
Inspire to act aright.
Make each a child of might
Our world to move."

THEN FOLLOWED the usual programme of recitations, songs, and folk-dances, with that heart-stirring salute to the flag that is the noblest sacramental rite *man* ever devised, I believe. And when Denis McCarthy's "Song to the Flag" was uttered by a daughter of persecuted Israel, not long out of Russia, and all the class declaimed in concert,

"Breathes there a man with soul so dead," etc.,

one felt that here were the future mothers of Americans as worthy the name as any who wear the Order of Cincinnati, or the badge of the Society of Colonial Families. I had a lump in my throat, I own.

I can't forbear reprinting one number on the programme, that the surnames may speak for themselves:

RECITATION. "English As She is Taught" *Mark Twain*

Ruth Parker	Gertrude Yankerlovitz
Ida Finkelstein	Annie Gorin
Dorcas Clark	Lillian Miller

And I say confidently that to herd all the Jewish children into Talmud Torah day-schools, the little R. C. youngsters into sisters' classes, the little Church-folk into prim parish schools, and the German Lutherans off by themselves in an Augsburg Confession atmosphere, would be a crime against Democracy and the Republic.

Long live the Public Schools!

LATELY I have been going back to the blissful, music-loving days of my boyhood, rejoicing in the discovery of a true "Open Sesame," to that magic treasure-house of harmony which has so long been shut against me. Little did the patient teacher think, who guided my clumsy fingers up and down the scales when I was ten or eleven, how I should bless her name in after years! Loneliness vanishes in such society; tired nerves are soothed; a feverish brain bathes itself in limpid springs of melody and is refreshed; melancholy is exorcised; and the drawing-room glows with "presences plain in the place," such as Abt Vogler himself used to discern when "out of three sounds he framed, not a fourth sound, but a star."

Beethoven first and last, always. What a giant he seems, in a day which goes wild over rag-time and maxixe-melodies ground out by the yard on upper Broadway! There is a certain Concert of his (No. 5, Op. 73) which covers the whole field of beauty and delight. The Bagatelle, Op. 33, is exquisitely playful; and I go back to the Sixth Symphony with an appetite never blunted. The *Eroica* is too august, perhaps, for a mere blundering amateur; but who can hear the "Prometheus" Overture unmoved, or not be glad for the Sonata *Appassionata?*

THEN I turn to a Gavotte in D minor, by glorious Johann Sebastian Bach. Angels might dance to it, before the newly opened doors of Eden! I linger over Brahms' Rhapsodie, Op. 119, No. 4; a group of lullabies, Chopin's *Berceuse,* Gottschalk's, Zarzycki's, Weber's, and Schumann's Slumber-Songs, soothe me. I go back to Chopin's Nocturne, Op. 37, with its chiming of distant church-bells making holy music across infinite space; solemnize myself with the funeral notes of the third movement of his Sonata, Op. 35, and then exult in the brilliant splendor of his *Polinaise Militaire.* Another time, I play with fairy-children, as I hear Humperdinck's overtures to *Hansel und Gretel* and *Koenigskinder;* or follow the invisible multitudes that keep time to Moszkowski's March, Op. 18, No. 4. The piano sings to me: Schubert's "Hark, Hark, the Lark!"; Schumann's "The Grenadiers"; Kjerulf's haunting *Sehnsucht,* that I loved as a boy up in the Green Mountains; or *"O du mein holder Abendstern!"* of Tannhäuser. How grateful one is for Chaminade! Her little *Madrigal* is delicious; and there is a certain *Orientale,* Op. 22, which bewitches. Lizst in due proportion; Mozart now and then; a little of Gounod; some of Rubenstein's Hungarian melodies. But, for finale, what so thrilling as the Valkyries' Ride, from the Ring; what so uplifting as the Solemn March from Parsifal?

All these, and a myriad other masterpieces, are in my repertory. I may have them over and over at my pleasure; I may even remake them to my own mood, audacious though it be. "Am I no a wonder?" as Sentimental Tommy used to ask.

Ah, it is all true; but I confess humbly, and gratefully, and unashamedly (in the smallest type the printer can use) that my skill is due to that blessed invention, the pianola.

Get one, and flourish!

I NOTICE IN Dr. Wickham Legge's new book, *English Church Life from the Restoration to the Tractarian Movement,* many interesting examples of Catholic usage recorded in a time when some people suppose the *Ecclesia Anglicana* quite to have forgotten her heritage. A descendant of Dr. Philip Doddridge of Northampton, the well-known nonconformist, calls attention to this entry in his ancestor's diary, dated October 28, 1727:

"Mr. Hardy, the celebrated dissenting minister and tutor at Nottingham, has conformed! He went that day (Sunday) to church, and considered himself a most exact conformist. At his first coming in, he moved towards the altar with the greatest reverence; after which he addressed himself to his private devotion with the usual formality, and stood with his face towards the east while the Creed was recited, and bowed at the name of Jesus as often as it occurred."

CHARACTERISTICS OF SOUTHERN FRANCE

Life "Behind the Times" but Great Men have been Produced

RECENT EVENTS ON THE CONTINENT OF EUROPE

AVIGNON, FRANCE, June 7, 1914

HOW slowly the world moves in southern France! I can understand how a "primitive" like Mistral could find his inspiration here.

I arrived at Arles at 1 A.M., and, not getting out of the station promptly, found the hotel bus gone. I naturally wanted to telephone to the hotel (a mile off) to bring it back. No telephone in the railroad station! I afterwards found that there was none in the hotel, which, by the way, was so full that I had to be satisfied with a lounge.

These towns are not sleepy, but really primitive. The cause of the crowded hotel was that they still have bull fights; and one had been held that day in the old Roman arena, which is not so badly ruined but that it can still seat some 15,000 people. There are bull fights also at Nimes.

I have no intention of turning this letter into a travelogue, but I mention these incidents in connection with a region which has produced, and still continues to produce, some of the brightest intellects of France. Americans would call it behind the age, and think it in keeping with the great ruins here—not a trolley-car in all of Arles! But it is evidently not behind the age, if the great writers, scientists, and academicians who hail from Arles and the country about are any evidence. The people seem to get along without all the modern improvements and are spared many distractions, and much wear and tear on the nerves, and, incidentally, much expense.

The modern craze for changes and improvements (apart of course from certain great standard scientific utilities) has been happily satirized by Clement Vautel in the Paris *Matin:*

"I have a friend," he says, "who changes his address every six months. When he visits his future apartment he does not fail to say to the concierge: 'That pleases me very much, only, I foresee certain little changes. For example, of the salon I will make my bedroom; of the dining room I will make my kitchen; the kitchen I will transform into a salon. As for the ante chamber, that will be my bathroom.' My friend then carries out what he said. During all the time that he occupies the apartment he spoils the closets, condemns the doors, and pierces others; after which he gives notice. 'Pardon,' says the proprietor, 'you have overthrown everything; you owe me an indemnity.' 'That is very just.' My friend pays, and leaves, to recommence elsewhere.

"Why did I think of the recent revolution in the French Chamber when I read in the newspapers that a congress to reform the calendar was about to meet, I don't remember where? Reform the calendar? What would be the good? Would we be less obliged, each year, to pay our rent quarterly? Why must we reform the clock and look for noon at 2 P. M.? Will the quarter hour of Rabelais strike any later? Why reform nearly everything, orthography, the taxes, the manner of voting, the chromatic scale, the form of the bust of Venus? We are devoured by the rage of correcting everything, of changing everything, of revolutionizing everything. And it ends, as with my friend, with bills to pay. What is the use of all this rummaging and upheaval? Nothing has really ever changed. Anatole France, struck a little late in life, with the annoyance of this same reform spirit, has shown that after thirty centuries we always see in the streets the mason constructing walls with bricks, and the baker kneading his dough as of yore, and the military man still wearing the same old helmet of Astyanax."

Writing from Avignon, in sight of the old Papal palace, my mind naturally turns to things Roman. The ceremonies, religious fêtes, and receptions which followed the Consistory were all over by the second of June, and the thirteen new Cardinals quitted Rome to carry out into the world the words of the Sovereign Pontiff.

The Papal Consistory

This Consistory really marked a period in the history of the Roman Church. It was remarkable not only because of the number of Cardinals created, but also from the importance of the words spoken by Pius X., and the directions so clearly and precisely given with so much feeling and energy. They left no ambiguity as to the uncompromising stand taken upon the many questions of doctrine and politics which were disturbing the Church; the attempts at reconciliation between the doctrines of the Church and the ideas of the age, theories commencing by producing enfeeblement and finally loss of faith; modern aspirations called progress, civilization, conscience of the laity, political conscience—which set themselves up and oppose even the religious conscience, and which some believed they could hold without losing the Catholic faith. The question of mixed federations in Germany—and in fact anywhere—was finally settled (Cardinal Kopp being providentially out of the way) by a direct permission to have them, the only limitation being an expression of preference by his Holiness for associations purely Catholic. The responses of the Cardinals left no doubt of their sympathy and support, which the Pope recognized by expressing his consolation at being able to fill the vacancies in the Sacred College with sons of whose piety, doctrine, zeal, and devotion to the Holy See he was so well assured. The earnest manner of the Pope as well as his words left a profound impression. The Sacred College now numbers 66 members; 34 Italians and 32 foreign. Of the foreigners, 7 are French, 6 Austro-Hungarian, 5 Spanish, 2 Portugese, 2 English, 2 German, 1 Belgian, 1 Dutch, 1 Irish, 1 Canadian, 1 Brazilian, and 3 from the United States.

Disbanding Religious Establishments

The 7th of July marks the end of the period of grace given by the French law of 1904 for the disbanding of the religious establishments, so that it is expected that they will all be closed by that time. Some twenty-six "congregations" of women, already disbanded, have appealed, but their appeal has been rejected. There are still 351 "congregations" upon which Parliament will have to act. In the meanwhile there is serious discontent among the physicians and surgeons of the French hospitals, who feel keenly the loss of the devoted and experienced services of the sisters and nuns as nurses. This discontent has become organized into a movement to take steps to have the religious orders of women reinstated, and the movement has become general. Upon the initiation of Dr. Eugene Vincent of Lyon, and of M. Jean Domin, an influential publicist of Marseilles, a petition has been addressed for signatures to all the doctors of France. While the petition declares that it is entirely outside of the domain of politics, and on the ground of liberty and humanity, it is still significant of the reaction which is setting in in sane and influential quarters against the drastic anti-religious prejudices of the socialistic and radical majority in the French Government, which seems to legislate without judgment in its effort to break up the influence of the Church. The text of the petition is, in part, as follows:

"The undersigned, surgeons of the hospitals, doctors of the hospitals, old internes and externes, declare; that, from the point of view of both experience and devotion in the care of the sick, the religious nurses are entitled to our praise and thanks.

"The hospitals which have substituted a personnel of the laity for the personnel of the sisters have had no reason for congratulation. The change has been made usually to the detriment of the sick, and always to the detriment of the hospital funds.

"The administrators of the hospitals are compelled to take notice of the economical side of the question; but the doctors praise the service of the sisters because it is more regular and more devoted. As for the patients themselves, they prefer the maternal care of the sisters and nuns. The sentiment is general, as well in the civil hospitals as in the military.

"Without doubt there are good lay nurses; but it is necessary to remember that a lay nurse, in spite of all the good will and devotion of which she is capable, is not able to devote herself entirely to her patients. She has, necessarily, other cares; and for the majority the natural desire and hope of a fireside and household of her own, are incompatible with the legitimate exigencies of the hospital.

"For these reasons the undersigned doctors and surgeons are of the opinion that it is necessary to keep the sisters in the hospitals and to take steps for their return to the hospitals which have been deprived of their services."

In the public hospitals of Southern France which I have visited, I found that the Sisters constituted about five sixths of the nursing staff, the government evidently finding it, in this part of the country, impossible to replace them. It goes, so I am informed, through the empty farce of *paying* them as lay nurses, by giving an insignificant sum into the treasuries of the various establishments to which they belong. The *feeling* back of the protest of the doctors and surgeons can be better realized when it is borne in mind that there are few lay nurses in France with the education and training of our hospital nurses in America. The Sisters have this training from long experience, and singleness of aim; and there is little doubt in my mind that their patience and devotion, which have gained universal respect outside of the circle of the radical politicians, will, in

the long run, gain the day, and see them reinstated in a work which, in this country, no one can do so well.

The Albanian Situation

Fine doings in Albania! The interview of Abbozia continues to bear unexpected fruits, and the opinion in Italy continues to find in them a taste of ashes. The clearest result of the "Connubio" of Austria and Italy in Albania seems, up to the present, to have been to make clear the irreconcilable rivalry of which I spoke in a previous letter and of which the two partners had flattered themselves that they could more or less retard the explosion by setting up at their common expense, an apparently independent state, which would permit each of them to play a waiting game, and prepare, during the intimacy of their alliance, solutions, more radical and better suited to their individual interests. Events at Durazzo have arrived to upset their calculations, and now, far from persisting in that "joint action" which appeared not long since, to be the object of their efforts, Austria, and more loudly, Italy, are calling the "European concert" to the rescue. Whence this desire to transfer their original obligation, if not from the conviction that they are in imminant danger of a clash, and that the Triple Alliance will be seriously menaced if they are left alone, face to face, on the shores of the Adriatic? They are in the position, and condition of soul of the two duelists, who, having been brought *nolens volens*, on the field of honor, have one common idea, the arrival of the Gendarmes!

WM. E. NIES.

NEW AMERICAN CHURCH ESTABLISHED IN SWITZERLAND

BY GRACE C. D. FAVRE

ON the morning of Sunday, June 21st, a wee fledgeling, but one already showing signs of potent strength, was born to the American Episcopal Church in the United States, in far-away Lausanne, in the Canton of Vaud, Switzerland.

Lausanne is a cathedral and university town, perched on a hill overlooking the blue Lake of Geneva and the snow-crowned mountains of Savoy and the Dent du Midi.

Until now there have only been two American Episcopal churches in all Switzerland, that of Geneva and the one at Lucerne which is shared in common with the Old Catholics, who have there an important and flourishing community under the wise and able direction of the distinguished Rt. Rev. Bishop Herzog.

The inaugural services for the foundation of an American Episcopal church in Lausanne were held Sunday, June 21st, at 10:30, in the parlors of the historic Hotel Gibbon, on the Place St. François, kindly loaned by the Swiss management. The American minister to Switzerland came all the way from Berne to give additional lustre to this great occasion, thus marking its sovereign importance.

About sixty-odd persons were present, and the service opened with the hearty singing of our national anthem, "Our Fathers' God, to Thee." It was really a most inspiring sight—love of God and love of country intermingling, to bring forth "seeds unto the harvest" in full measure.

The Archdeacon, the Rev. W. E. Nies, officiated, and in a few carefully chosen words, explained the new venture, so sorely needed here in Lausanne, where only last week over nineteen hundred Americans were inscribed on the hotel registers, and the summer season has only just begun, and is rainy as well. Added to these are the important numbers of young people from all over the union who are being educated here.

After the service all adjourned to the writing room of the hotel, and signed their names in a big book, as first assistants at the opening ceremonies of the New American church in Lausanne. Perhaps this book is destined to be placed in the future cornerstone of a church!

No one probably is more fitted to undertake such a work than the Rev. Mr. Nies. He is thoroughly imbued with the missionary spirit, having been for many years, as he himself told us, missionary to the Rocky Mountain miners.

All satisfaction, success, and honor then, to our new "Sky-Pilot"!

ALL THE EVIL we do not commit, all the temptations to which we do not consent or which never visit us; all our holy thoughts and good intentions, all our longings after that which is right—are so many witnesses of His loving kindness towards us. How could He help you thus unless He cared for you?—*Charles de Condren.*

E. C. U. SERVICES IN FOURTEEN HUNDRED CHURCHES

Enormous Extent of the Notable Organization

ENGLISH NEWS IN DETAIL

The Living Church News Bureau
London, June 23, 1914

THE fifty-fifth anniversary of the English Church Union was kept in the usual manner on the 15th and 16th inst. On Monday there was Evensong at certain churches within the limits of the District Unions in and near London, with a sermon on behalf of the E. C. U. On Tuesday the Holy Eucharist was celebrated early in connection with the E. C. U. anniversary at 1,436 churches and chapels in London and the provinces, except where otherwise arranged. And at 11 o'clock there was a Solemn Offering of the Blessed Eucharist at St. Mary Magdalene's, Munster Square. The preacher was the Rt. Rev. the Lord Bishop of Bloomfontein, from the Church of the Province of South Africa.

The Bishop dealt in his sermon with the two antagonistic conceptions of the relations of God and man and of the Person and work of Christ: the traditional conception of the Catholic Church and the pantheistic conception of Immanence. It was the teaching of the philosophy of Immanence that led to the repudiation of the Christian doctrines of the Virgin Birth and the Resurrection of the Body of the Lord. It was sometimes argued that these doctrines could be rejected, and yet belief in the Incarnation be retained. But if so, the doctrine of the Incarnation could only be held in a very vague and ineffective sense.

The Great Hall of the Church House, Westminster, was well filled for the afternoon meeting, when Viscount Halifax presided. Lord Halifax dealt first in his presidential address with the anti-Church Welsh Bill, moving from the chair a resolution reaffirming the opposition of the Union to its provisions. They could not forget, he said, that if it had not been for the Irish members, the bill would have been killed long ago. He did not think it possible to find a single reason, if the welfare of the country was to be considered, why this bill should be passed; while there were many reasons why it should not be passed, and there was one of so grave a character that he felt bound to allude to it. In view of the nature of the bill, and of the undeniable feeling against it in all parts of the country, was there any man who had the slightest regard for the welfare of the Crown, who could think it consistent with his duty as a loyal subject to ask the King to give his assent under the Parliament Act to such a measure as that before it had been submitted to the test of a General Election? There could be but one answer to such a question. His Lordship went on to refer to the important work of the Archbishop's committee on the readjustment of the relations of Church and state, and such matters affecting the work and objects of the Union as the education question. Divorce, Prayer Book Revision, and finally, what seemed to him the matter of supreme interest at the present moment, denials of the faith by persons occupying responsible positions in the Church. It was impossible to read their statements, said he, without seeing that one common feature pervaded them all—the denial that there was any such thing "as a deposit of faith, a body of revealed truth which it is the duty of Christians to believe and defend at all risks." The Creeds, according to these men, were no longer authoritative statements of the Church's belief, "but only provisional guesses at truth which, like the statements of the Bible itself, may be superseded by the supposed results of fuller knowledge inspired by critical research." And the Church, as an organized living body, with authority in controversies of faith and in the determination of the true meaning of Holy Scripture, had ceased to exist, and they had offered them in its place "a body of professors and a school of scientific historical criticism, of which the cardinal assumption seems to be the impotence of God to control His own creation." In connection with this issue of faith *versus* Rationalism, Lord Halifax quoted a notable passage from a book which he wished was in the hands of clergy and laity alike, and which most directly bore upon the subject. He referred to *The Kenotic Theory*, by the Rev. Francis J. Hall, D.D., formerly instructor of Dogmatic Theology in the Western Theological Seminary, Chicago, and now of the General Theological Seminary, New York. He also quoted from Keble's writings to show that the questions that are being raised and discussed to-day were settled for us by the Church long ago. What, indeed, continued his Lordship, had they to do with all these questions except to lament that those who should be teachers of the faith are those who are casting doubts upon it? They did pray their rulers, the Bishops, and they rejoiced in so far as they had already done so, "to speak out with no uncertain voice on behalf of that faith for which the Apostles, of whom they are the successors, were ready to suffer all things, and for which the martyrs counted it all joy to die."

A resolution was then submitted in these terms: "That this Union, meeting in the diocese of London, begs leave respectfully to

thank the Bishop of that diocese for the action taken by him in the Sacred Synod of the Province regarding the obligation of the clergy to maintain and set forth the fundamental statements of the Christian Creeds."

The speakers, who moved and seconded, were the Rev. the Hon. A. Hamburg-Tracy, vicar of St. Barnabas', Pimlico, and the Rev. F. W. Isaacs, vicar of Chiswick.

There was a crowded evening meeting in connection with the E. C. U. anniversary, and the noble President again presided. The resolution submitted to the afternoon meeting on the Welsh Bill was again moved from the chair and likewise adopted unanimously.

The Rev. Leighton Pullan, Fellow of St. John's College, Oxford, was then asked to move the following resolution:

"That this meeting declares its adherence to the constant teaching and practice of the Catholic Church, which shows that Apostolic succession and episcopal ordination are necessary for the existence and continuance of a valid ministry of the Word and Sacraments."

This was followed by the delivery of a most able paper from this brilliantly learned Oxford divine, and was also the occasion of a slashing speech against the Rationalists and Modernists at Oxford and Cambridge by Mr. T. H. Bischoff.

Gregorian Anniversary

The Gregorian Association has just been keeping its forty-fourth anniversary with great distinction, and the festival services again showed the marvellous change that has come over the association since Mr. Francis Burgess became its musical director. The change in name from "London Gregorian Choral Association" has fittingly followed the revolution in musical lines. The associaton now stands for the promotion of genuine plain chant, both as an ecclesiastical fine art and the popular common song of the Church. On Wednesday last there was a Solemn Eucharist at Southwark Cathedral and Evensong at St. Paul's. The Mass was sung to the *Missa Simplex,* with *Pange lingua* ("Of the glorious Body telling") for the sequence, the festival being held within the octave of Corpus Christi. For this service there was a small and select choir, under the direction of the Rev. R. G. Shedden, one of the clergy of All Saints', Margaret Street. For the evening service there were massed choirs.

Restore Mediaeval Safeguards

Mr. Caröe, the eminent architect, and surveyor to Canterbury Cathedral, writes in the *Times,* in view of the acts of sacrilege and arson by wild women among suffragists, to recall the methods adopted by mediaeval builders for securing churches against forcible entrance through the windows. He says:

"The ironwork used by the medievalists, frequently called in old documents "ferramenta," was as much a part of medieval window design as the glass or the stonework itself. It was never absent, and was relied upon not only to keep out marauders, but to strengthen the windows themselves. Most unfortunately the rage for pretty pictures in stained glass has done much to destroy this essential feature of our indigenous architecture. Window ironwork throughout the country has been removed wholesale, mainly by so-called stained-glass artists, without appreciation of the unity and completeness of medieval architectural design. Wherever a window-sill is easily accessible this ironwork ought at once to be put back, so that entrance can only be effected through doors, which can be made secure by more obvious methods."

It is obvious, adds Mr. Caröe, that the time has come when the clergy and churchwardens must bestir themselves for the protection of the churches. And in this matter the diocesan chancellors, as well as the Archdeacons and Rural Deans, should use firmly the powers they severally possess.

Antique Carving Saved

Dr. J. Charles Cox, the ecclesiastical archaeologist, writing in the *Church Times* regarding the destruction of Breadsall Church, in Derbyshire, says that from an archaeological and historical point of view this last act of sacrilegious outrage is the worst of all. It is some satisfaction to learn that a most beautiful and remarkable large alabaster carving of a "Pieta," or the Blessed Virgin Mother with the dead Body of her Divine Son on her knee, has after all escaped destruction. And it appears it is an antique and not modern. It was found under the flooring of the aisle in 1877. Dr. Cox says he had the honor of being the first non-parishioner to see it, and helped to raise it from its place of concealment, for he then lived in the immediate neighborhood, and was summoned by his old friend, the then rector.

Memorial to Famous Angler

A memorial window to Izaak Walton has been unveiled in Winchester Cathedral. The grave of this quaint author, and most famous of anglers, is in Prior Silkstede's chapel, the spot being marked with a stone bearing an inscription written by Walton's brother-in-law, Bishop Ken. The memorial has been placed in the window immediately above the grave.

Mr. Roosevelt on Dogma

Mr. Roosevelt received a number of newspaper representatives before leaving London, and desired them to say, among other things, that he had that morning breakfasted with the Bishop of London, at 9 o'clock. "I have always been immensely interested," said Mr. Roosevelt, "in the work the Bishop of London has done in the East End. It has always seemed to me that he was trying to make Christianity what it ought to be. I take very little interest in dogmatic theology, but I have an immense interest in the practical application of religion, and I am very much interested in the kind of work he has done." I dare say the Bishop of London could point out to Mr. Roosevelt that it is just the dogmatic side of Christianity that is the mainspring of his work in the East End. J. G. HALL.

THE SUBTLE INFLUENCE OF TRAVEL

BY P. G. MELBOURNE,
President of The In-His-Name Society

IT is not strange that Americans travel much abroad. The spirit of charm haunts the nooks and crannies of grey old walls and shrouds the ancient and hallowed places with glories of vanished days as the quiet rover, seeing with the eyes of an inner consciousness, contemplates the scenes of crumbling ruins.

Stirring thoughts come to the mind. The sense of being somewhere very far from home; the realization of having beheld grand, unusual sights that have crowded on you one by one as you passed over seas and countries strange; all this affects the feelings with rapture, and the thoughtful person, unreservedly, with his whole being falls prey to the enchantment.

Night and the stars, and just yourself alone! A dark sail glides on the surface of the Nile—of mystery; or a carriage is seen disappearing into the deep gloom on the road to London, or Paris, or Naples, and then somewhere a great door closes softly.

Thoughts unspeakable, and memories—you wonder whether you are living in time or eternity.

This is enchantment; and enchantment is truly an emotion of the soul evoked by a vision of something that mystically takes possession of the faculties of love; then this is heightened by sounds as of the murmur of waters or the sighing of the trees, and odors that affect our sympathies strangely.

Love of the things that are beautiful, and tender, and expressive of mind in nature, is but love of holiness; the more the heart dwells upon holiness that much more will be the appreciation of what is grand and beautiful. And as the soul through this emotion of love strives and struggles toward the Infinite, it receives inspiration to serve Him, who is Lord of all, with our highest and our best. We will do all "in His Name."

A VISION OF CHRIST

A penance sad and stern a woman wrought,
Who, on a stony road, the Saviour sought.
She lay upon the road, then rose again,
And journeyed thus in weariness and pain.

"Why do you labor thus in such a task?"
A stranger came to her at last to ask.
She answered, "'Tis a vision now of Him,
The Christ, I work to see"; her eyes were dim.

Though better taught, a lesson we may learn
Of love that in a human heart can burn.
The faithful soul shall ever love and pray
To see the Christ upon His Sacred Way.

Along the stony pathway you and I
Are passing on, to toil for Christ and die;
But when we work or kneel in earnest prayer,
Our hearts behold the Christ, a vision fair.

MARTHA A. KIDDER.

AND IF GOD knocks continually at the heart of man, desiring to enter in and sup there, and to communicate to him His gifts, who can believe that when the heart opens and invites Him to enter, He will become deaf to the invitation, and refuse to come in?—*Lorenzo Scupoli.*

FINE MURAL PAINTING IN NEW YORK SUBURBAN CHURCH

Notable Addition to Historic Edifice at New Windsor

NEWS OF LAST WEEK IN THE METROPOLIS

New York Office of The Living Church
37 East 28th St.
New York, July 6, 1914

ON Sunday morning, June 28th, in the historic St. Thomas' Church, New Windsor on Hudson, there was unveiled a large and important mural painting that covers the entire chancel wall of the church. The work, which is by Mr. Lee Woodward Zeigler, is entitled "The Adoration of the Cross." It contains fifty life-size figures of martyrs, saints, and angels, arranged in a dramatic group. The picture is broadly painted, with fine harmony of color, and the work is regarded by art critics who have seen it as one of the finest examples of modern religious painting. It was a work of love in more than one way with Mr. Zeigler, because of his past associations with the old church. He is at present director of the St. Paul Art School, St. Paul, Minn.

The unveiling of the painting revives public interest in one of the most historic churches in New York state. The church was founded by Colonel Thomas Ellison in 1827 and is the mother of all the churches in Orange county. The rector, the Rev. G. Monroe Royce, officiated at the dedication of the painting.

St. John's Chapel Preserved

It is reported that plans which will mean the preservation for at least two years of old St. John's chapel in Varick street, have been tentatively agreed to by the vestry of Trinity Church, represented by Colonel William Jay and George McAneny, President of the Board of Alderman, as chairman of the committee on city plan of the Board of Estimate. It is proposed that Trinity Corporation undertake to maintain the chapel for religious purposes for at least two years from July 1st. The city, as its part of the bargain, will put in the necessary piers to hold the portico of the structure, at a cost of about $7,000.

The St. John's plot has a frontage of 239 feet. The plans for the widening of Varick street, as the extension of Seventh avenue, have been made so as to run the sidewalk under the portico. The city has taken over that part of the property extending thirty-six feet back, including the church building as far back as the steeple.

Repairs at Trinity Church

For the first time in thirty-eight years—13,570 days—Trinity Church was closed after the celebration of the Holy Communion on St. Peter's Day. Repair work and painting will be completed in September. In the interval Sunday and week-day services will be held in the Chapel of All Saints', adjoining the church.

Many Clergy in Europe

It is reported that an unusually large number of clergymen, working in and about New York City, have gone to Europe for the summer months. The Rev. Dr. Leighton Parks, rector of St. Bartholomew's Church, this city, and Miss Ellen Parks, his daughter, will remain abroad until the last of September. They will spend part of their time with Dr. Parks' other daughter, Lady Barron, of Ripon, Yorkshire, England. The Rev. Dr. S. De Lancey Townsend, rector of All Angels' Church, and his daughter, are in Switzerland. The vestry of St. Thomas' Church, Mamaroneck, N. Y., has granted the rector, the Rev. F. F. German, a three months' vacation with his family in Europe. To mark the twenty-eighth anniversary of his rectorship, the parishioners presented Mr. German with a purse of $2,500 for the trip. The Rev. Dr. Stuart Crockett, rector of Holyrood Church, and his wife, have sailed for England. They will spend considerable time in Oxford, and will return September 4th. The Rev. John F. von Herrlich will be in charge of the parish for the summer.

Memorial Window Unveiled

A window, memorial to Miss Mary Shinn, for many years an active worker in the parish, was unveiled last Sunday at vespers in the Church of the Transfiguration, by the rector, the Rev. Dr. George Clarke Houghton. The subject of the window is "Hope." It was the gift of Mrs. A. R. Shinn, a sister.

IF I FELT my heart as hard as a stone; if I did not love God, or man, or woman, or little child, I would yet say to God in my heart, "O God, see how I trust Thee, because Thou are perfect, and not changeable like me. I do not love Thee. I love nobody. I am not even sorry for it. Thou seest how much I need Thee to come close to me, to put Thy arm round me, to say to me, *my child;* for the worse my state, the greater my need of my Father who loves me. Come to me, and my day will dawn; my love will come back, and, oh! how I shall love Thee, my God! and know that my love is Thy love, my blessedness Thy being."—*George Macdonald.*

GREAT CELEBRATION OF THE FOURTH IN PHILADELPHIA

Religious Services Held in Old Christ Church

BISHOP RHINELANDER'S LETTER MUCH DISCUSSED

The Living Church News Bureau
Philadelphia, July 6, 1914

INDEPENDENCE day was celebrated with elaborate ceremonies in this city. Many of the citizens, feeling that as Independence Hall, in which so many of the events connected with the American Independence took place, is here, a national celebration should be held here. An invitation was extended to and accepted by the President of the United States and representatives of the original thirteen states to be present for the day and take part in the exercises. The square about Independence Hall was decorated, and stands for the President, for other prominent citizens, and for the school children who sang, were erected. These were covered with bunting and American flags.

On the 3rd of July the representatives of the thirteen states arrived in the city and were escorted by representative citizens to the historical places in and about the city. They were also taken out to Valley Forge to the famous battle ground.

The Civil Celebration

On the Fourth, at ten o'clock in the morning, the President arrived in the city and was immediately taken to Independence square. After the opening exercises, in which Father Nash, of the Roman Communion, an honor graduate of the Philadelphia High School, took part, the President was introduced by the President of the Common Council. He made a brave attempt to address the multitude, which was so great as to crowd almost every inch of the ground of the large square. He was happy in his remarks and was frequently applauded by those close enough to hear.

It is the wish of many of our citizens that a permanent committee be appointed to continue these exercises each year. It is felt that as the shrine of liberty is here, the eyes of the nation should be directed here, and that patriotic inspiration should go out from this place. In Independence Hall is the famous Liberty Bell; the halls of the first Congress and Senate of the United States, and of the first Chief Justice. Relics of the Revolution are abundant and are well arranged for exhibition in the museum attached to the ancient buildings.

A happy inspiration on the part of the Bishop Suffragan was the suggestion to have an Independence Day celebration in Old Christ Church. Invitations were sent to all the clergy of the Church in the diocese and their congregations; to many prominent men of other religious bodies and their people, and to the general public, to assemble in the church at 9:30 A.M. The clergy of the church, with the Bishop Suffragan, vested in the new Neighborhood House, and while the ancient bells were being rung by the bell ringers, moved over to the church. The Rev. William Henry Roberts, D.D., stated clerk of the Presbyterian Church, and the Rev. Edwin Heyl Delk, President of the Interchurch Federation and pastor of St. Matthew's Lutheran Church, were also in procession. It had been expected that the President of the United States would arrive in time to be present and occupy the pew which was used for six years by George Washington, but that was impossible.

Marching to the hymn "Onward, Christian Soldiers," the clergy proceeded to the front pews in the nave of the church. The Bishop Suffragan, the rector, Dr. Washburn, and his assistant, the Rev. Mr. Wetherill, with Dr. Roberts and Dr. Delk, went into the chancel. The service was read by the rector, his assistant, and the Rev. Henry M. Medary. The service was that arranged for the first Independence Day celebration by Dr. Smith, and was read from the old books of the parish in which certain changes had been made at the time of the Declaration of Independence by Bishop White. After the service, Dr. Washburn introduced Dr. Roberts, who spoke on the part the churches played in bringing about freedom. He referred to the Scotch Irish and the Irish Presbyterians and their sturdy stand for the independence of the colonies. Dr. Delk was then introduced and he told how the Germans and Swiss with great religious fervor, had combined service, prayer, and fighting for the colonies. Both speakers brought out many interesting facts in the early history of this country and how their respective bodies had played important parts.

Bishop Suffragan Garland then closed the exercises with an

address in which he devoted himself chiefly to the place Old Christ's Church held in the early history of the country. With considerable pride he stated that George Washington had worshipped in the church and that Betsy Ross, maker of the first flag, two thirds of the signers of the Declaration of Independence, and many others of equal prominence, were worshippers there. Bishop Garland stated that he felt that the civil celebration of the event was so prominently before the people as to obscure the facts of the religious side. In fact this was clearly brought out by the omission of even the day's service from the programme which the secular press published.

The Religious Celebration

The letter which Bishop Rhinelander had in the diocesan paper and to which reference was made editorially in THE LIVING CHURCH last week, has roused comments in various quarters in and out of the Church. Last week Dr. John Archibald MacCallum, pastor of Walnut street Presbyterian church, made a reply in which he criticised the Bishop severely. He implied that the Bishop of Pennsylvania is bound by an "ecclesiasticism which is contrary to the truth," holding to a "dogma no longer tenable by an educated man," and occupied with "casuistical hair-splitting and inconsequential discussions," upholding "the rights and dignities and privileges of a section of the Church instead of consecrating his powers to the spread of the gospel, the uplift of the downtrodden," etc. In the *Public Ledger* of last Saturday he was answered by the Rev. George Woolsey Hodge, D.D., who, as he says, spoke for the Bishop, since he would not, naturally, speak for himself. Dr. Hodge says: "If Mr. MacCallum would calmly and dispassionately consider the Bishop's distinction between the offices of the prophet and the priest he would see that he himself makes the same distinction, though he would not use the term priest to distinguish the latter office." He further says that Mr. MacCallum would not allow in his own church a man to use the office of the ministry except he be properly ordained. He might allow a layman to speak to his congregation but there he must stop. The real question between Bishop Rhinelander and Mr. MacCallum is as to Episcopal or Presbyterian ordinations. He asks the question: "Is the Episcopal Church any more intolerant and exclusive because it demands Episcopal orders from those who officiate in its churches, than the Presbyterian, because it demands some kind of ordination for its ministers, not allowing a mere layman to do so, no matter how pious or how gifted a preacher he may be?" He also says that "no Episcopalian holds that the laying on of the Bishop's hands transmits virtue so to impart ability to speak as other men cannot."

Letter Arouses Comment

The writer says that the Episcopal Church holds to Episcopacy because it is "the oldest, the most universal, and, it believes, the most scriptural form of Church government. It regards it as most essential to the preservation of unity." He then refers to the fact that the three divisions of the Church hold to the same principles, but that those bodies which have departed from this ancient form have split up into divisions innumerable. He then says that if the permission of the Bishop to allow a Presbyterian minister to speak in the pulpit of a church is accepted in the same spirit as given, it would tend to better understanding and thus to unity. The *Public Ledger* itself comments upon the editorial in THE LIVING CHURCH.

The Pennsylvania Controversy

On an evening in March there was held in this city a meeting in the interest of the hospital of Bishop Aves in Mexico, and of a boys' school under Bishop Kinsolving in Southern Brazil. Pleas were made at that time on behalf of the former by Dr. Burleson, and of the latter by Bishop Kinsolving. A statement of the result is now given out by the treasurer, Mr. S. F. Houston. It appears that there have been received in cash for the Mexican work $325, and in pledges not yet redeemed $32; while for the Brazilian work there have been received $530 cash and pledges amounting to $5,133. In addition to these the treasurer reports having received a package containing one dozen silver teaspoons and one dozen silver nut picks, with a note stating that the giver has no money to send, but contributes these articles for the Brazilian work "in loving memory of those who now 'rest from their labors.'" The treasurer offers these articles for sale, the proceeds to go to the school in Brazil.

Aid Mexicans and Brazilians

The Rev. David M. Steele, rector of the Church of St. Luke and the Epiphany, has added another to his many original ideas in parish work. He has rented a large farm from the trolley company a short distance from the city on which, every Saturday afternoon, he proposes to hold a picnic. Last week about 500 young people under his personal care went out. He has arranged to hold services there every Sunday afternoon during the summer, to which he invites all the members of his congregation. In this way he intends to take the Church to the people who will be away from the city over Sunday.

Hold Farm Services

About all the large stores in the city have decided to close all day on Saturday during the summer months. The avowed reason for this is to give the employees a double day at the close of the week. It is the intention of these stores to continue the usual vacation periods which they have heretofore allowed. One large store has so arranged matters that those employees who go away on Friday may return on any train which comes into the city before nine-thirty on Monday. In order that the business of the store may not be interfered with, this allowance will be made to a portion of the employees each week.

Full Saturday Closing

St. John Baptist Day was one of great interest to the Home for Consumptives, Chestnut Hill. Bishop Garland visited the home and confirmed five inmates. Three of these were confined to the bed. The chapel was beautifully decorated for the occasion and the service was interesting. The choir was made up of the patients.

St. David's Church, Manayunk (Rev. Edward S. Hale, rector), is being lighted with electricity this summer by a generous parishioner, Mrs. Sarah Bromley Robeson, in memory of her husband, Samuel Levis Robeson.

Miscellaneous Items

RED CROSS ANNIVERSARY

SATURDAY, August 22, 1914, will be the fiftieth anniversary of the adoption of the Red Cross Treaty or the Treaty of Geneva.

Reviewing the history of the Red Cross as a world-wide institution, an editorial in the *American Red Cross Magazine* for July, says in part:

"Fifty years have rolled by since the holding of that first international convention in Geneva, Switzerland, when the Red Cross Treaty was adopted. That was on August 22, 1864. For a half century the humanitarian arms of the civilized nations of the world have been marching to the relief of distressed peoples under the banner of the red cross on a white ground. Almost everywhere human beings exist to-day the Red Cross is recognized as the insignia of mercy, succor and neutrality.

"Partly due to the work of the United States Sanitary Commission in safeguarding the health and alleviating the suffering of the sick and wounded during the Civil War, conferences were held in Geneva in 1863 and 1864, at which first fourteen, then twenty-five countries were represented, out of which grew the organization and recognition of permanent Red Cross societies throughout the world. Field agents of the United States Sanitary Commission subsequent to the convention of 1864 were the first relief workers to use the red cross sign and flag in actual service.

"In this second conference the actions of the convention of 1863 were reviewed and the Red Cross Treaty, proposing a new rule of international law, was entered into. The United States was represented by her minister, Mr. George C. Fogg, and by Mr. Charles S. P. Bowles, the European agent of the Sanitary Commission. According to these gentlemen, the documents and statistics telling of the practical effects of the efforts of the Sanitary Commission in preventing and alleviating suffering during the Civil War proved of the utmost value to the second Geneva congress, and Mr. Bowles goes so far as to say that but for these visible demonstrations of the benefits of organized relief work this congress probably would have been a failure.

"The resolutions and recommendations may be summarized as follows:

"First—That each government extend its sanction, authority, and protection to sanitary commissions and their relief corps.

"Second—That in time of war the privilege of neutrality be extended to ambulances, military hospitals, officials and attachés of the medical services, regulars and volunteers, to nurses and to the inhabitants in the theater of war who should receive and care for the wounded in their houses.

"Third—That the universal insignia and flag of persons, officials and volunteers, who might assist in the care of the wounded in war, and of ambulances and hospitals in all armies be 'a white flag or band with a red cross.' The cross itself was not otherwise described."

WHEN ONE is so dedicated to his mission, so full of a great purpose that he has no thought for self, his life is one of unalloyed joy—the joy of self-sacrifice.—*Lyman Abbott.*

MORALITY is conformity to the highest standard of right and virtuous action, with the best intention founded on principle.—*A. E. Winship.*

NURSES GRADUATED IN CHICAGO

Class of Forty-two from St. Luke's Training School

SOCIAL SERVICE COMMISSION ASKS FOR NATIONAL CENSORSHIP OF MOVING PICTURE FILMS

The Living Church News Bureau
Chicago, July 6, 1914

ST. LUKE'S HOSPITAL is one of the diocesan institutions in which not only the members of the diocese but the citizens of Chicago generally take just pride. It is one of the largest hospitals in the Middle West, and is amply equipped with every improvement which a first-class hospital should possess. The amount of charity work is very large, the original wards and buildings in which the hospital began years ago being now given over almost entirely to the charity cases. The training school for nurses has long been known, far and near as one of the most efficient schools of its kind, and it enrolls only young women of the highest class of ability as its undergraduates. The trustees of the hospital take not only official but personal interest in the training school. The annual graduating exercises of this school for nurses were held in Grace Church, on the Feast of the Nativity of St. John Baptist, the addresses of the evening being by Bishop Anderson and Dr. Thomas J. Watkins, of the medical board of the hospital. A class of forty-two members was graduated, being the same number as that of last year's class. There are some 160 young women at present studying in the training school. Some of the recent graduates have been planning to go to the distant mission fields of the Church, as helpers in the Church's medical missionary work. The diplomas at this graduation were handed to the nurses by Mr. William J. Bryson, the president of the board of trustees.

For a Federal Censorship

The Diocesan Commission on Social Service has sent a circular letter to the clergy of the diocese, asking them to request members of their congregations to write at once to Congress urging the passage of the Smith-Hughes bill to establish a federal censorship of motion pictures. The great need of this federal commission is evident from the fact that there are already state local censor boards in Pennsylvania, Ohio, and Kansas, and municipal censor boards in San Francisco, Chicago, Cleveland, and other cities. It is much fairer to the manufacturers of films to have a federal censorship, which will be uniform for the entire country, than to have the present clashes between different state and municipal boards, for there seems to be no canon of agreement, and many films which have been passed by the unofficial "National Board of Censorship" in New York City have been rejected by state and municipal boards elsewhere. Judge Edward Swan, of New York, stated not long ago, "I have had a great many young people of both sexes tell me that they got their first suggestion to commit crime from scenes portrayed in motion pictures."

Clerical Appointments

Several new recruits to the diocesan clergy list began their work in various parishes and missions before the 1st of July. The Rev. J. Russell Peckham, formerly assistant at the Church of the Holy Apostles, Philadelphia, has become the assistant to the Rev. F. R. Godolphin, at Grace Church, Oak Park; and the Rev. A. A. McCallum, formerly in charge of the work at Rawlins, Wyoming, has just begun his work as rector of St. Elizabeth's parish, Glencoe. The Rev. J. L. Meade, who has been the missionary at the Church of the Epiphany, Flagstaff, Arizona, has become the curate at St. Luke's, Evanston. The Rev. J. B. Haslam, of Nashotah, took up his residence at the Cathedral clergy-house early in June, and will work on the city missionary staff during the summer, as he did last year.

Young Men are Athletes

In several of our North Side parishes the young men have formed athletic organizations, which have been combined into a league for the spring and summer. Men from St. James', St. Peter's, the Church of Our Saviour, St. Simon's, and All Saints' parishes are at present represented, though others have been invited to join the league. There will be a track-meet at Hamlin Park on Saturday, July 11th, at which a lively series of athletic events will take place. The president of the league is Mr. Joseph G. Tyssowski, and the secretary and treasurer is Mr. George C. Kubitz. The board of managers includes these officers and Messrs. H. G. Dent, Glenn Campbell, and H. M. Littleton. One member from each parish affiliated with the league will have membership on the board of managers. The members of the Young Men's Bible Class of the Church of the Epiphany, the very successful class which has been taught during the past year or two by Mr. George S. McReynolds, have also joined a baseball league organized on the West Side of the city.

Bishop Anderson has left the city for his summer home in Wisconsin, his family having already gone ahead of him. His address will be Phelps, Wisconsin, during July. He has not yet fully decided concerning his possible trip abroad in the interest of the Commission on Faith and Order. That journey, if he takes it, will not begin until some time in August.

Bishop Toll left on July 8th for Minocqua, Wisconsin, to spend five or six weeks resting with his family. Both of our Bishops are well, though quite tired and somewhat worn after the very busy year which has just been closed. It has been an excellent year in our diocesan life, with more confirmations than last year, and with many new enterprises either started or specially furthered, both in diocesan and in many parochial circles. The most important of them all is the wide-spread parochial mission, to be held on the first eight or ten days of the coming November. Father Bull is to conduct the preliminary Retreat for the clergy, of which mention was made in a recent letter. This Retreat will take place during the September Ember Days, beginning on the 16th.

Dean Sumner will spend most of the summer in lecturing before numerous Chautauqua audiences, from Ohio to Oklahoma. Last summer he gave 69 of these addresses in some seventy days, and he has about as full a schedule arranged this summer. He may be able this year to spend a week in camp with the First Illinois Cavalry, of which regiment he has been chaplain for three years or more. Dean Sumner has raised personally some $6,500 during the past year, to build the new parish house and assembly hall at the Cathedral, on the site formerly occupied in part by the old gymnasium. The work is well under way, though it was halted, in common with many other building enterprises, for several weeks in the early spring, by the widespread strike among the brick workers. The cost of this much-needed addition to the Cathedral plant will not exceed the $6,500, which the Dean has already raised for this purpose, so the building will be completed without debt.

Dean Sumner lately visited his former congregation, at St. George's, Grand Crossing, of which mission he was appointed priest in charge soon after his ordination to the priesthood, about ten years ago. He preached a missionary sermon on this recent Sunday evening, at St. George's, and the result was an amount of money pledged which is more than sufficient to meet fully the apportionments for general and for diocesan missions. The Rev. Ewald Haun, the present priest in charge of St. George's has lately introduced the duplex envelope system, and the mission's finances are improving rapidly. The church building has lately been repaired and repainted, and is in very attractive condition. At a recent meeting of St. George's Young Men's Club two excellent papers were read, one by Mr. Roy Evans, on "Westminster Abbey," and the other by Mr. Charles Clarke, on "Reasons that might lead the United States to intervene in Mexico."

The Rev. W. C. Shaw, rector of St. Peter's, left about July 1st for Canada, joining his family at their summer resting-place. The Rev. G. Taylor Griffith is in charge of the parish during the summer. The choir will camp at Paddock Lake, near Salem, Wisconsin. "Visitor's Day" at camp will come on Tuesday, July 21st, on which day many of St. Peter's parishioners are planning to take the trip to the camp—an all-day outing, including the railroad journey.

One of the most inspiring musical services held in St. Peter's during the past year was the recent service in which the choir of St. Mark's, Evanston, joined with St. Peter's choir. There were several anthems, in addition to the Evensong canticles and the sermon was preached by the Rev. Dr. Rogers, rector of St. Mark's.

TERTIUS

SOCIOLOGY STUDENTS HAVE TWO ATTITUDES

"THERE ARE two attitudes manifested by students of sociology at the prsent time," said Professor J. L. Gillin, of the University of Wisconsin in his paper on "Sociology and Community Welfare" before the Mississippi Valley Historical association at Grand Forks, N. D. "The one is that of a famous physicist who said that he had no interest in any subject after it had become practical. The other is aroused by the so-called practical man who decries all theory in social subjects and all careful research.

"These two attitudes," said Dr. Gillin, "must go together. Neither can stand alone. The social theorist must have the practical experience on which to base and with which to test his theories. On the other hand, the practical man will be fighting the air unless he guides his efforts by the principles of social science."

Apropos of the attitude of some teachers of the social sciences, Professor Gillin said that welfare work is the practical test of the efficiency of social theories. He urged that sociology must justify its existence by contributing principles to guide men in their endeavors to better the conditions of society. "The state-supported institutions and the donors of money to privately endowed educational agencies are demanding and have a right to demand," said Professor Gillin, "that the money spent shall contribute to the solution of the problems that vex present day society."

Professor Gillin urged that the educational institutions take more seriously their responsibility in the solution of the welfare problems of the communities of the state. He pointed out that the social development of the great Mississippi valley has only just begun and that the educational institutions and the teachers in them must take the leadership in the application of the principles of the various social sciences to the solution of these community problems.

A Church Hospital in Idaho

THE Bishop of Idaho is trying to solve the problem of how the Church can help young, western women to live useful lives, by giving some thirty young women a thorough training in the nurse's profession. The training school in connection with St. Luke's Hospital, Boise, has already done excellent work. Valuable instruction in the theoretical part of nursing is given by prominent physicians and the practical experience is obtained in the hospital itself. This hospital was established in Boise some twelve years ago, and has cared for seven thousand patients. It is entirely under the auspices of the Church, and the main building and cottages for nurses occupy nearly the whole of a city block. The hospital has fifty or sixty beds and ministers to a large region of country with its population of ranchers, stockmen, and miners.

One only has to visit its men's ward to meet interesting old pioneers, whose history goes back to the old West, to the days of the Indian wars and gold hunting stampedes. Just the other day an old miner started out from St. Luke's Hospital where he had wintered. He had a picturesque outfit for his work of "prospecting" for mines in the mountains. He is ninety years old, but even now is strong and vigorous and finds the call of the wild just as fascinating as when he came West over sixty years ago.

THE BISHOP OF IDAHO WITH SUPERINTENDENT AND GRADUATES OF ST. LUKE'S HOSPITAL TRAINING SCHOOL FOR NURSES, BOISE, IDAHO

ST. LUKE'S HOSPITAL, BOISE, IDAHO

It has not been an easy matter for the Bishop to carry on this large work, but he is much cheered by the hope of clearing off all debt on the plant represented in the hospital. A lady has very generously offered to give two thousand dollars if the rest of the balance now due on the hospital, is paid by January 1, 1915, and that balance is $12,000. Of course it is needless to say that every effort will be made.

Organization of the Provincial Synods

By the Rev. EDWIN A. WHITE, D.C.L., Author of "American Church Law"; Chairman of the Committee on Canons in the House of Deputies

THESE proposed Ordinances for the regulation and government of Provincial Synods have been prepared in compliance with the request of the Editor of THE LIVING CHURCH, and also of deputies-elect to various Synods. They are offered simply as suggestions to those who, in each Synod, will have to prepare a body of laws for the government of the Synod, with the hope that they will, in some degree, conduce to the working out of an uniform Provincial System.

The primary organization of the Synod should be as simple as possible, providing at first only such ordinances as seem necessary for the organization of the Synod and the administration of those subjects committed to the Synods by the General Convention, leaving to future Synods the further development of the Provincial idea as the occasion and needs may demand.

As the Synod has no power to enact a Constitution, none has been provided. A Constitution is the organic law under which a legislative body acts, and from whence it derives its powers. The organic law of the Synods, the law under which they act and from whence they derive their powers, is Canon 50 of the Canons of the General Convention; also Canon 31, Of Courts of Review, Section II; Canon 55, Of the Domestic and Foreign Missionary Society, Article II, Sections II, XII, and XIII; and Canon 57, Of a General Board of Religious Education, Sections II, IV, and VI. These Canons form the Constitution of the Synods and govern their action. As the Synod as a statutory body, created by the General Convention, it can exercise only such powers as are delegated to it by the Convention, and those powers must be strictly construed.

The word "Ordinances" has been used instead of "Canons" for the reason that the Canon of Provinces, Canon 50 of the General Convention Canons, empowers Synods "to enact ordinances for their own regulation and government," also, because Ordinance is the proper word for a body which exercises delegated powers.

A brief prefatory statement precedes these Ordinances to indicate their purpose. Notice is also called to those sections of the Constitution and Canons of the General Convention which contain the legislation of that Convention on the subject of Provinces.

Care has been taken to follow as closely as possible the language of the Canons of the General Convention so far as they make provision for any action by the Synod.

While Canon 50 provides that the Synod shall be composed, besides the Bishops of the Province, of clerical and lay deputies from the several dioceses and missionary districts, it leaves to the Provincial Synod the determination of the number of deputies in each order to which each diocese and missionary district shall be entitled, except the Primary Synod, where the number is necessarily prescribed by the Canon. Section I of proposed Ordinance 1, while following closely the language of Canon 50, so far as that canon provides, also provides for proportionate representation from the several dioceses included within the Province. The number of clergymen canonically resident in the diocese is made the basis of representation. Each diocese and missionary district shall be entitled to three deputies in each order, irrespective of the number of clergymen canonically resident therein. Then, in addition thereto, each diocese shall be entitled to one additional deputy in each order for every one hundred clergymen, or major fraction thereof, canonically resident in the diocese. Thus, a diocese having over fifty clergymen and less than one hundred and fifty would be entitled to one additional deputy in each order, making four deputies in each order from that diocese; or, if there be over one hundred and fifty and less than two hundred and fifty clergymen therein, that diocese would be entitled to two additional deputies in each order or a total of five deputies in each order, and so on.

The basis of one hundred clergymen may be too large a one for some Provinces, but the determining of such basis and also the arbitrary number of deputies to which each diocese and missionary district shall be entitled is entirely within the power of each Synod. The principle of proportionate representation is not affected by the number constituting the basis of representation.

An alternative Section I of Ordinance 1, is given for the consideration of such Provincial Synods as may not desire to adopt the principle of proportionate representation.

The word "included" has been used throughout the proposed Ordinances to designate those dioceses to which the Ordinances apply, as that is the word used in Article VII of the Constitution of the General Convention, which provides that "no diocese shall be *included* in a Province without its own consent."

While Section IV. of proposed Ordinance 1. provides for the election of a President of the Synod in the manner prescribed by Canon 50, so far as is therein directed, provision is further made for Proportionate Voting. Instead of each diocese casting one vote, in a vote by orders, either in the affirmative or negative, or being divided, it casts the same number of votes in each order as it has Deputies of that order present and voting. For instance, if a diocese was equally divided in the clerical order, its vote would be stated and counted as two ayes and two noes. This method of voting does away with divided dioceses and affords a more just and truer expression of the will of a deputation.

In Ordinance 2, Of the Organization of the Synod, provision is made that the senior clerical deputy from each diocese and missionary district shall furnish the secretary of the Synod with a copy of the latest Journal of the convention or convocation of his diocese or missionary district. While it would seem that the secretary of the diocesan convention or missionary convocation would be the proper officer to furnish such journals, the Synod however, has no jurisdiction to impose any duty on a diocesan officer and must, therefore, impose that duty on some one over whom it has jurisdiction. In such a case the senior clerical deputy from each diocese and missionary district seemed to be the proper person to perform this duty.

Some way for providing for the contingent expenses of the Synod seems necessary. The Synod, however, has no jurisdiction to impose any assessment upon a diocese or missionary district. All that a Synod can do under the present law is to request the several diocesan conventions and missionary district convocations to forward to the treasurer of the Synod the amount apportioned to such diocese or missionary district. This has been provided for in Ordinance 2, Section III.

Ordinance 4, Of the Provincial Board of Missions, embraces, in the main, the ideas of a committee representing the Board of Missions. Section 1. provides for the composition of the board in such a manner that there shall be an interlocking of the missionary interests of the whole Church, the Province, and the diocese. The Board of Missions is represented by the three members thereof elected by the Synod, and the diocese or missionary district by two members of its own Committee on General Missions, elected by the convention or convocation on nomination of that committee. The Provincial secretary is also a member of the board.

Ordinance 5 is almost in the exact language of Canon 57, Of a General Board of Religious Education. This was necessary because of the conflict between Canon 50 and Canon 57. Canon 50 empowers the Synod to act as or provide for a Provincial Board of Religious Education. Canon 57, however, provides for such a Board and expressly directs how that Board shall be constituted. This Canon does not recognize the Synod in any way, and gives the Synod no power whatever over the Provincial Board. The inconsistencies of the two Canons arise from the fact that they were prepared by two separate special committees without relation to each other, and also to the fact that Canon 57 was prepared with reference to missionary departments which existed when the Canon was prepared. As these departments were created for missionary purposes only, they had no power to deal with matters relating to other subjects, and therefore the composition of these department boards had to be provided for in the Canon creating a General Board of Religious Education.

After the enactment of the Canon Of Provinces, Canon 50, which was not completed until the next to the last day of the session of the General Convention, departments were abolished, and Canon 57 was then hastily amended to conform to the new legislation, by substituting the word Province for department. There was very little opportunity in the closing days of the session for a careful comparison of the two Canons and the reconciling of any inconsistencies that might exist between them. The inconsistencies being too great to be reconciled by interpretation, a solution must be found for a *modus vivendi*. Canon 50 empowers the Provincial Synod to provide for a Provincial Board of Religious Education, but the only way in which it can provide for such a board is the way designated in Canon 57, which has been done.

Ordinance 6, providing for a Provincial Board of Social Service, while much shorter than the one proposed by the Committee of the Joint Commission on Social Service, and differing therefrom in some respects, has, however, received the approval of that committee.

Uniformity, as far as possible, is greatly to be desired in Provincial organization, and if these proposed Ordinances shall help to produce such uniformity, the writer will feel that his work has not been in vain. It is hoped that these suggestions will be received in the same spirit in which they are offered.

ORDINANCES

Suggested for the Governance of the Provinces

The Synod of the Province of ....., in pursuance of the authority granted by the General Convention, and for the realization of the purpose of the establishment of the Provincial System, hereby sets forth the following:

[N.B.—The legislation of the General Convention on the subject of Provinces is contained in Article VII. of the Constitution, and in Canons 31, 50, 55, and 57.]

ORDINANCE 1

OF THE SYNOD

SECTION I.—The Synod of the Province of ..... is and shall be composed of all the Bishops residing within the bounds of this Province having seats in the House of Bishops of the General Convention, and of three Clerical Deputies and three Lay Deputies from each Diocese and Missionary District included within this Province; and in addition thereto, each Diocese shall be entitled to one additional Clerical Deputy and one additional Lay Deputy for each one hundred Clergymen, or major fraction thereof, canonically resident in the Diocese at the time of the election of such Deputies. The Clerical Deputies shall be canonically resident in the Diocese or Missionary District choosing them, and the Lay Deputies shall be communicants of this Church, and having domicile in the Diocese or Missionary District choosing them. Each Diocese and Missionary District shall prescribe the manner in which its Deputies shall be chosen. The Bishops may sit and deliberate in council separately whenever they may deem it necessary.

(An Alternative Section I. of Ordinance 1.)

SECTION I.—The Synod of the Province of ..... shall be composed of all the Bishops residing within the bounds of the Province having seats in the House of Bishops of the General Convention, and four Clerical Deputies and four Lay Deputies from each Diocese and Missionary District included within the Province. The Clerical Deputies shall be canonically resident in the Diocese or Missionary District choosing them, and the Lay Deputies shall be communicants of this Church, and having domicile in the Diocese or Missionary District choosing them. Each Diocese and Missionary District shall prescribe the manner in which its Deputies shall be chosen. The Bishops may sit and deliberate in council separately whenever they may deem it necessary.

SEC. II.—A majority of all the Bishops entitled to vote, and at least one Clerical Deputy in each of a majority of the Dioceses and Missionary Districts entitled to representation, and at least one Lay Deputy in each of a majority of the Dioceses and Missionary Districts entitled to representation, shall be necessary to constitute a quorum for the transaction of business. Any number less than a quorum may adjourn from day to day.

SEC. III.—On any question the vote of a majority of the members of the Synod present shall suffice, unless otherwise ordered by Canons of the General Convention, or by these Ordinances.

SEC. IV.—The President of the Synod shall be a Bishop having jurisdiction within the Province. He shall be elected by the Synod by a concurrent vote of the three orders, and by a plurality in each order. In such election, each order, Bishops, Clerical Deputies, and Lay Deputies, shall vote separately; each Bishop shall have one vote, and each Diocese and each Missionary District included within the Province shall have in the Clerical order, and also in the Lay order, as many votes as it has Deputies in such order present and voting. The President shall hold office for a term of six years, and until his successor be chosen.

SEC. V.—The Synod shall meet each year on the second Tuesday in January, unless a different day be appointed by the preceding Synod, and at the place designated by such Synod; but if there shall appear to the President of the Synod sufficient cause for changing the place so appointed, he may appoint another place for such meeting. Special meetings may be provided for by Ordinance, and in the absence of such provision, may be called by the President of the Synod or, if there be no President, then by two Deputies in each of the three orders.

ORDINANCE 2

OF THE ORGANIZATION OF THE SYNOD

SECTION I.—(i) At the time and place appointed for the meeting of the Synod, the President or, if there be no President, or if he be not present, the Bishop senior by consecration of the Bishops officially resident in the Province who may be present, shall call to order the members present.

(ii) The Secretary of the Synod or, in his absence, the Assistant Secretary, shall record the names of all the Bishops entitled to a seat and vote in the Synod as provided in Ordinance 1, Section I. of these Ordinances, and the names of those Deputies whose testimonials, in due form, shall have been presented to him, which record shall be *prima facie* evidence that the persons whose names are therein recorded are entitled to seats. If there be a quorum present by the record, the President shall so declare, and the Synod shall proceed to organize by the election of a President, when a President is to be elected, and of a Secretary. A majority of all the votes cast shall be necessary to the election of a Secretary.

(iii) In order to aid the Secretary in preparing the record of those entitled to seats in the Synod, it shall be the duty of the senior Clerical Deputy from each Diocese and Missionary District included within the Province to procure and forward to the Secretary of the Synod, at least one month before the meeting of the Synod, a copy of the latest Journal of such Convention or Convocation, together with a certified copy of the testimonials of the members aforesaid.

(iv) The Secretary shall keep full minutes of the proceedings of the Synod, record them, with all reports, in a book provided for that purpose, and perform such other duties as may be directed by the Synod. He may, with the approval of the Synod, appoint an Assistant Secretary, and the Secretary and Assistant Secretary shall continue in office until the organization of the next Synod, and until their successors be chosen. If during the recess of the Synod, a vacancy shall occur in the office of Secretary, the duties thereof shall devolve upon the Assistant Secretary; or if there be none, a Secretary shall be appointed by the President of the Synod.

(v) It shall be the duty of the Secretary of the Synod, whenever any subject is to be submitted to the consideration of the several Diocesan Conventions and Missionary Convocations, to give notice thereof to the Ecclesiastical Authority of the Church in every Diocese and Missionary District included within this Province, and evidence that the foregoing requirement has been complied with shall be presented to the Synod at its next session. It shall also be the duty of the Secretary to certify to the Secretary of the House of Bishops, and to the Secretary of the House of Deputies, not later than the third day of the session of the General Convention, the names of the persons chosen by the Synod as members of the Board of Missions, and members of the Court of Review.

(vi) The Secretary and Treasurer of the Synod, if not members thereof, shall be entitled to seats upon the floor of the Synod, and with the consent of the President, they may speak on the subjects pertaining to their respective offices.

(vii) At the meetings of the Synod the Rules and Orders of the previous meeting shall be in force until they are amended or repealed by the Synod.

SEC. II.—At each meeting of the Synod a Treasurer shall be chosen by a majority of all the votes cast, who shall remain in office until the next stated Synod, and until his successor is appointed. It shall be his duty to receive and disburse all moneys collected under the authority of the Synod, and of which the collection and disbursement shall not be prescribed. His accounts shall be rendered to each meeting of the Synod, and shall be audited under its authority. In case of a vacancy in the office, the President shall appoint a Treasurer, who shall hold office until another appointment be made by the Synod.

SEC. III.—In order that the contingent expenses of the Synod may be defrayed, the several Diocesan Conventions and Missionary

District Convocations included within this Province are requested to forward to the Treasurer of the Synod, on the first Monday in December immediately preceding the meeting of the Synod, $....., for each Bishop, Presbyter, and Deacon canonically resident in such Diocese or Missionary District as recorded in the last preceding Journal thereof.

ORDINANCE 3

OF ELECTION OF JUDGES OF THE COURT OF REVIEW

The Synod, by a majority vote, shall elect triennially at its first meeting after the regular meeting of the General Convention, one Bishop having jurisdiction within this Province, three Presbyters canonically resident in one or other of the Dioceses or Missionary Districts included within this Province, and three Lay Communicants of this Church, two of whom at least shall be men learned in the law, having domicile in the Province, to be Judges of the Court of Review in this Province. The persons so elected, except in case of death, resignation, refusal or inability to serve, and as provided in Canon 31 of the Canons of the General Convention, shall continue to be members of the Court for the term of three years and until their successors shall be elected.

ORDINANCE 4

OF THE PROVINCIAL BOARD OF MISSIONS

SEC. I.—There shall be a Provincial Board of Missions composed of (1) the three members elected by the Synod as its representative members of the Board of Missions (2) the Provincial Secretary of the Board of Missions; and (3) two members from each Diocese and Missionary District included within this Province, elected annually by the several Conventions or Convocations thereof from the membership of the Diocesan or Missionary District Committee on General Missions, and upon nomination of the said Committee; provided, however, that the members from the several Dioceses and Missionary Districts in the Primary Board may be appointed by the said Committees on General Missions of such Dioceses or Missionary Districts.

The Primary meeting of the Provincial Board of Missions shall be upon call of the Provincial Secretary of the Board of Missions, and thereafter as the said Board may direct.

SEC. II.—The Provincial Board of Missions shall be auxiliary to, and shall coöperate with, the Board of Missions. It shall unite with the Provincial Secretary of the Board of Missions to organize and to further the efficiency of the Missionary Committees in each Diocese and Missionary District, and shall coöperate with him in disseminating missionary information, in securing volunteers for missionary service at home and abroad, and in aiding each Diocese and Missionary District in the Province to meet its obligations to the general mission work of the Church.

SEC. III.—The Synod, by a majority vote, shall have power to elect, subject to the approval of the Board of Missions, a Provincial Secretary, who shall work under the direction of the said Board. His compensation and term of office shall be determined by the said Board. Should a vacancy occur in the office of Provincial Secretary, more than six months prior to the next meeting of the Synod, the Provincial Board of Missions shall have power to elect, subject to the approval of the Board of Missions, a Provincial Secretary.

SEC. IV.—The Synod, by a majority vote, shall elect triennially at its last meeting before the triennial meeting of the General Convention one Bishop, one Presbyter, and one Layman as its representative members of the Board of Missions, to serve for a term of three years and until their successors be chosen.

SEC. V.—The Board shall have power to elect such officers, and enact such by-laws for its own regulation and government as may seem to it necessary. It shall make a full report of its work and plans to each meeting of the Synod.

ORDINANCE 5

OF THE PROVINCIAL BOARD OF RELIGIOUS EDUCATION

SECTION I.—There shall be a Provincial Board of Religious Education in this Province, auxiliary to the General Board of Religious Education, which, unless otherwise constituted by its own action, shall be comprised of the Bishops officially resident within the Province, and of five members from each Diocese and Missionary District included within this Province, elected by the several Diocesan Conventions or Missionary Convocations, or as may be provided by such Conventions or Convocations.

SEC. II.—The Provincial Board shall elect at its first regular meeting after the triennial meeting of the General Convention, one member of the General Board of Religious Education, to serve for a term of three years, and until his successor is elected by the Provincial Board.

SEC. III.—The Provincial Board shall make a report of its work to each meeting of the Synod.

ORDINANCE 6

OF THE PROVINCIAL BOARD OF SOCIAL SERVICE

SECTION I.—There shall be a Provincial Board of Social Service, the purpose of which shall be the study of social and industrial conditions within the Province, and the initiation, unification, and development of the social service work of the Church therein.

SEC. II.—The Synod, by a majority vote, shall elect triennially at its first meeting after the triennial meeting of the General Convention one Bishop, one Presbyter, and one Layman and one Laywoman for a term of three years each, or until their successors are elected, who, together with two members elected by each Diocese and Missionary District included within the Province for such term and in such manner as may be provided for by the Conventions or Convocations of such Dioceses or Missionary Districts, and such Field Secretary or Secretaries as may be elected by the Board, shall constitute the Provincial Board of Social Service; provided, however, that the Primary Board shall be composed of the four members elected by the Synod, the Field Secretary or Secretaries, if there be such, and two members from each Diocese and Missionary District included within the Province appointed by the Diocesan or Missionary District Social Service Commission thereof.

The Bishop elected a member of the Provincial Board by the Synod shall call the first meeting of the Primary Board.

SEC. III.—The Board shall have power to appoint such officers as it may deem necessary, to prescribe their several duties, and to create such agents as its work may seem to demand.

SEC. III.—The Board shall coöperate in its work with the Joint Committee on Social Service appointed by the General Convention, and shall make a report of its work and plans to each meeting of the Synod.

ORDINANCE 7

OF THE ENACTMENT, AMENDMENT, AND REPEAL OF ORDINANCES

SECTION I.—In all cases of future enactment, the same, if by way of amendment of an existing provision, shall be in the following form: "Ordinance —, Section —, Clause —, is hereby amended to read as follows." And if the enactment is of an additional Clause, Section, or Ordinance, it shall be designated as the next Ordinance, or next Section, or next Clause of an Ordinance or Section; and if an Ordinance, Section, or Clause be stricken out, the existing numbering shall be retained until a new edition of the Ordinances be directed, or until changed as in the next Section provided.

SEC. II.—The Committee on Ordinances of the Synod shall, at the close of each regular meeting of the Synod, appoint two of its members to certify changes, if any, made in the Ordinances, including a correction of the references made in any Ordinance to another, and to report the same with the proper arrangement thereof to the Secretary, who shall include them in his report of the proceedings of the Synod.

ORDINANCE 8

OF THE TIME OF NEW ORDINANCES TAKING EFFECT

These Ordinances shall take effect immediately. All Ordinances hereafter enacted, unless otherwise specially ordered, shall take effect on the first day of March following the adjournment of the Synod at which they were made.

DEEP CALLETH UNTO DEEP

THE deep heart of man is calling to the deep Heart of God. Perhaps never before in the world's history has so great a cry gone up in unison of longing to appear before the presence of God—in modern language, to become conscious of the presence of God. It was reserved for this generation to discover, because it is fitted to understand the words, "Lift the stone, and thou shalt find me; cleave the wood and I am there."

The Morning Stars sing together, and in that harmony each has its tone—perhaps audibly—literally—to the fine Ear of God.

It is recognized that the sounds of earth, winds, rivers, cities, blend into a dominant tone to the human ear. Who has not dreamed of the great and wide sea when hearing the organ tone of the wind in the tops of the tall pines? The whole Black Forest sings. Sleeping high in one of the towers of the modern Camelot (rich but not dim), I have, half-dreaming, thought the distant murmur of the city far below the voice of the ocean. Lying on the deck when I went down into the sea in a ship, I have heard the diapason of winds and waters play a music that lifted the heart higher than the harmonies of Beethoven.

"Life sleeps in the stone, dreams in the plant, comes to consciousness in man," and out of that consciousness, recognizing its likeness to God, knowing that man is made in God's image, goes up the call of deep unto deep.

TO GIVE heart and mind to God, so that they are ours no longer—to do good without being conscious of it, to pray ceaselessly and without effort as we breathe—to love without stopping to reflect upon our feelings—such is the perfect forgetfulness of self, which casts us upon God, as a babe rests upon its mother's breast.—*Jean Nicholas Grou.*

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia

FREE LEGAL SERVICE IN DAYTON, OHIO

SOME idea of the legal social service work which a modern community is endeavoring to render to its citizens may be gathered from the quarterly report of the Welfare Department of the city of Dayton, Ohio, and of its Legal Aid Division. The counsel for the division took office on March 2nd, without any conception of the amount or character of the work that was to be performed, except that it was general legal practice. The division comes under the supervision of the Director of Public Welfare, Rev. Dr. D. F. Garland, and was started more as an experiment to find out what the needs would be and what needs could be supplied, rather than with an idea of what was to be done.

The experience of the three months has firmly established in the minds of all connected with the administration and a large percentage of the citizens of the city, that the department is filling a long-felt want in this city. The counsel's salary was fixed at $600 on the supposition that he would put in from two to four o'clock each afternoon, except Saturday, in the department offices; the remainder of his time to be devoted to private practice. The work has become so voluminous that he has practically given up private practice and is devoting all of his time to this work.

The department charges no fees whatsoever for any services rendered, and eliminates damage, divorce, criminal, personal injury, property owners', and store-keepers' cases, as an attorney is in a position to get a fee in all the above cases, except criminal, and the department is not filling the place of a public defender.

The character of the work that comes within the province of the department is broad and takes in practically all branches of the law, including criminal prosecutions. To illustrate the latter: In one instance a sub-contractor, in performing his written contract with the owner of certain property, maliciously employed laborers, with no intention of paying them for their work. There were fifteen cases of this one contractor brought to the notice of the department and it proceeded at once to file mechanics' liens to protect their claim; and in order that a lesson might be taught other contractors who were undoubtedly doing the same thing, the counsel instituted criminal proceedings in conjunction with the city prosecutor, going upon the theory that when one takes from another who has nothing else but work and labor to give, without paying its proper value, he could be prosecuted under the Ohio statute for obtaining anything of value by false pretenses. The contractor was arrested, tried, convicted, and sentenced to sixty days in the city workhouse.

One of the most interesting phases of the work is the investigation made pertaining to the loan shark situation. Dayton has sixteen loan sharks, fifty per cent. of whom are operating under the state license law, with an average of from $6,000 to $8,000 upon the books of each company.

VOCATIONAL TRAINING IN PRACTICE

The Woman's Educational and Industrial Union of Boston is making a contribution to vocational education by giving an opportunity for observation and practice work in all of its departments. By an agreement with Simmons College, students are enabled to supplement college instruction by business or trade experience. A one-year course in industrial needle arts gives courses in sewing and the allied academic subjects—color and design and textiles at the college with a trade experience in the union shops in the manufacture of children's clothing, in dressmaking and millinery. The trade experience is followed by practice teaching in the trade schools of the state. In the shops the students spend a working day of eight hours.

Students in household economics and institutional management have an opportunity to study business organization while taking an active part in the work of kitchens and lunch rooms. The secretarial students apply the principles learned in the classroom, and meet office conditions in the financial department and appointment bureau. Library students are assisted in making special bibliographies and students in economic research are directed in their investigations.

Vocational training and preparation will thus be strengthened by an experience which puts the students into the actual working conditions and gives an opportunity for measuring one's power and efficiency. In many cases such an experience will give the student a new appreciation of the college courses with an increased sense of personal responsibility.

BABY CONSERVATION IN NEW YORK

Under the leadership of the Mitchel administration in New York City and its Department of Health, an effort is to be made to stimulate popular interest in and support of the public and private agencies which devote themselves to the care of babies during the summer months and to the incidental reduction of infant mortality. The attention of the community was concentrated on this important problem during a week in June designated as "Baby Week." In a letter to the New York Chamber of Commerce, which is supporting the movement, Mayor Mitchel said: "I am assured by this means that the lives of many infants can be saved during the coming summer. The average rate of infant mortality for the years 1906-1910 inclusive was 135.8 deaths of infants under one year old to 1,000 births. In 1910 the rate was 125.6; in 1911, 111.6; in 1912, 105.3; in 1913, 101.9. Judging from our knowledge of conditions in this city, from the records of European cities, a much lower death rate than that of 1913 is believed to be attainable."

WORK AT ST. MARTHA'S HOUSE

St. Martha's House, Philadelphia, is in many respects one of the most effective social service settlements in the country. Bishop Rhinelander recently said of it: "No institution in the diocese or city deserves confidence and recognition more than St. Martha's House. In every essential way it is a model; its effects are very far-reaching; its ideals are of the highest; its management is wise and loving; it needs only more means to do more work."

St. Martha's House, which is a diocesan institution, provides weekly for over 2,000 girls, women, and boys, a gymnasium, saving fund, clothing sales, coal fund, mothers' club, free library, dispensary, and visiting nurse; kindergarten, kitchengarten, cooking, sewing, and dressmaking classes; mandolin class, social evenings with games, talks, music, or books; basket ball and boy scout teams; shower baths and lockers; a play field and summer outings.

To bring the work of this Church institution to the knowledge of a larger number of Churchmen (note that that is the first purpose) and to raise needed funds for enlarged work, there is to be a diocesan fair this winter. In an appeal to the parishes for help, the ladies of the Auxiliary say: "Ten years ago, in 1904, when this, our only Church Settlement House was in its infancy, many parishes contributed in various ways to the great success of a fair, by which the enlarged work of St. Martha's was made possible. *We are glad to say St. Martha's House needs more money now* than then, as the work has not stood still, but has increased gloriously."

Thanks to the generosity of a long-time friend, a new building to cost $30,000 is to be erected during the summer. Still other friends are working to have a Carnegie branch of the free library built in the immediate neighborhood to meet the demand for good literature which the House is developing.

Deaconess Colesberry continues the inspiring and effective head. Keenly alert to the social side of the activities of the House, she is even more keenly alive to the religious opportunities. Deaconess Colesberry is a Church leader, and to-day St. Martha's House is the most encouraging Church Social Center in the south convocation if not within the whole diocese.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published

PRAYER BOOK REVISION

To the Editor of The Living Church:

THE following suggestion is offered for consideration by the Commission on Revision and Enrichment of the Prayer Book:

Insert as the first rubric of the Confirmation office: "If this office be used with Morning or Evening Prayer, it shall be said immediately before the last Canticle."

And the following, for the Commission on the Lectionary:

Add to the Special Occasions for which Proper Lessons are provided. "Services in the interest of the Reunion of Christendom."

Respectfully, JAMES R. SHARP.

Nashville, Tenn., June 30, 1914.

"OBEY" IN THE MARRIAGE SERVICE

[CONDENSED]

To the Editor of The Living Church:

IF, as Mr. Zeigler asserts, a part of the marriage ceremony is in Chaucer's English, it is quite time for it to be rewritten in English that is understood by the masses. May I quote from Dean Hodges to show that all men do not interpret it in the same way?

"I cannot say that in my parochial experience I have ever known the word "obey" in the marriage service to be a root of bitterness. Objection is often made to it, and the difficulty is sometimes evaded by the reply that the woman is required to promise to obey, because it is plain that the man will obey anyhow. It is a belated conventionality, that is what is the matter with it. We have gradually emerged, and are still emerging, from a savage state, leaving that behind. It represents a conception of the marriage relation in which, I hope, we believe no longer. It belongs to a day when a woman was supposed to have no will, and when it was seriously doubted if she had any soul.

"The husband is as much bound by the law of marital obedience as is the wife, but he is not to obey her, nor is she to obey him; both are to be obedient to those high laws of reason and courtesy and love which are the laws of God. Domination cannot live with courtesy. If a marriage is right there is no reason for any promise of obedience. Such a vow is as impertinent between wife and husband as between friend and friend. If the marriage is wrong no subjection can mend it."

So why retain the word "obey" when it makes the marriage ceremony a farce? When girls about to be married are asked what they will do about it, they say that they will mutter something that rhymes with "I will" and the clergyman will never know the difference. We ought to have a ceremony that all women will reverence. If men married children fourteen years old as they did in our grandmother's day, it would be proper for the girls to obey their husbands until they came to maturity, but to-day equals marry, so a service for equals should be used. GABRIELLE WEEKS.

Malden, Mass., June 25, 1914.

BISHOPS AND THE CATHOLIC CHURCH

To the Editor of The Living Church:

I SAW the other day a statement made that "we believe that official or sacramental ministry is rightly and duly given or conferred alone by Bishops."

I do not know anything more misleading and disposed to give a false or senseless notion to people outside of the Church than such a bald statement as this. Ordination is alone of any consequence by Bishops of the Catholic Church. It is the authority of the Catholic Church that confers this right and duty to continue the testimony of the Catholic Church to the truth. A vain and hurtful impression already obtains that there is some virtue in having a particular form of government in the Church. And therefore the impression is fostered that "Episcopalians" in their great desire for "unity" would be satisfied if other Christians adopted a form of government in which the presiding officer would be, or would be called, a Bishop.

But a Bishop of the Catholic Church alone is capable of preserving the testimony of the Catholic Church to the truth—capable of conferring valid orders, because such an one is of the Apostolic Succession. This word Apostolic Succession would not have been such a bugbear to those outside if it had been explained by our rulers that it describes the assurance given to the world that the Catholic Church by the succession of its priesthood is an authorized witness to the truth. "Go ye therefore and teach all nations, and, lo, I am with you always even unto the end of the world." The Bishops in this succession are the agents through whom this continuous testimony is maintained. The priesthood of the Church is commissioned by the laying on of the hands of the Bishop to do the *teaching* of the Church. They are certified to the world of their authority to do so by this laying on of the hands of the Bishops of the Catholic Church. EDWARD M. GUSHEE.

Cambridge, June 27th.

DEAN DELANY'S ARTICLE ON THE CREED

To the Editor of The Living Church:

I LEARN from the Editor of THE LIVING CHURCH and from various letters I have received, that my article entitled, "Why Not a New Creed?" has been interpreted by some readers as a savage attack upon the orthodox position. Let me reassure them by saying that my intention was to defend the orthodox position.

I should have added the sentence: "I am not advocating this new creed; I am simply offering it as a relief to those who no longer believe in the old creed."

I thought the article made this clear. I was not consciously writing in irony, though there were no doubt ironical sentences here and there. I was simply inviting those who did not believe in the old creed to formulate a new one after the manner of the one I suggested, and on that basis to organize a new Church, and compile a new Prayer Book and a new Bible. I was trying to treat the difficulty from their standpoint with all charity.

I assumed that the fact that my article appeared in THE LIVING CHURCH would be a sufficient guarantee that I still believed in the old creed. I sincerely regret that the article has caused pain to anyone.

Faithfully yours,

Milwaukee, July 3rd. SELDEN P. DELANY.

VESTRYWOMEN

To the Editor of The Living Church:

I WAS so glad to read in your columns headed "Woman's Work in the Church" the article concerning "vestrywomen." A few days ago I was greeted by a fellow-clergyman as the "ladies' rector." I answered that I was indeed a ladies' rector, and I was proud of the title. For, while I have as large an attendance of men as of women at my services, I know that the most satisfactory work in my parish is done by the women. I have worked for one solid year trying to persuade my vestry to put in the Duplex envelopes and have just succeeded. Two weeks ago they politely told me they were not interested in the cause of missions, and all but formally objected to my asking for money for that cause. But every time I have asked our women to do something they have shown a willingness to work. No sooner was the new choir organized than they went to work putting the vestments into good repair. They recently had a new veranda put upon the rectory and are now painting the rectory. Not long ago they put new pews into the church. They are now at work upon earning money for the parish house. But they are losing patience with the vestrymen because they have allowed a worn-out gas furnace to remain in the church and have not kept up their property as they ought. When I asked them to pledge twenty dollars towards the apportionment, they voted unanimously to do so. And yet, for some reason which I fear goes back to the days when the woman was the property of the man, the women are denied the right to sit upon vestries and to be members of our diocesan and General Conventions.

Yours very respectfully,

OLIVER F. CRAWFORD, *Priest.*

HE ONLY asks thee to yield thyself to Him, that He may work in thee to will and to do by His own mighty power. Thy part is to yield thyself, His part is to work; and never, never will He give thee any command which is not accompanied by ample power to obey it. Take no thought for the morrow in this matter; but abandon thyself with a generous trust to thy loving Lord, who has promised never to call His own sheep out into any path without Himself going before them to make the way easy and safe. Take each little step as He makes it plain to thee. Bring all thy life in each of its details to Him to regulate and guide. Follow gladly and quickly the sweet suggestions of His Spirit in thy soul. And day by day thou wilt find Him bringing thee more and more into conformity with His will in all things: moulding thee and fashioning thee, as thou art able to bear it, into a vessel unto His honor, sanctified and meet for His use, and fitted to every good work.—*Hannah Whitall Smith.*

LITERARY

THE RELIGIOUS LIFE

The Revival of the Religious Life. By Paul B. Bull, M.A., Priest of the Community of the Resurrection. Mirfield: Longmans, Green & Co. Price $1.00.

Why is the Church so inefficient in missionary work? Why has she lost her hold upon the working classes? Why has she failed so lamentably in the work of religious education? Why is the spiritual life at so low an ebb among her people? Why is the supply of candidates for the ministry so inadequate to the demand? Why is the Church not leading the way in the work of social regeneration?

These and many similar questions are answered in a most convincing way by this inspiring book. Incidentally a most severe arraignment is brought against the Church of England for her incompetence and lukewarmness and lack of faith. The Church in Canada and the United States is abundantly deserving of the same arraignment.

Father Bull first sets forth the two ideals of Christianity: the consecration of the natural and the assertion of the supernatural. The latter can only be brought about by the full revival of the religious life. He traces the development of religious orders, and draws very illuminating conclusions therefrom in the chapter entitled, "Discussion of Principles." His criticism of the Jesuits is vigorous but just.

He praises women for the generous response they have made to the attempts that have been made since the middle of the nineteenth century to revive the religious life for women in the Church of England. "While women have answered to God's call in tens of thousands, the number of men who have obeyed the call has not yet reached two hundred." Why is it that men have been so slow in offering themselves to supply the needs of the Church? Partly because of the timidity of the Bishops; but mainly because of the low standard of purity, the selfishness, and the lack of moral courage on the part of the men of the Church. This low standard of religion among men is in turn largely the result of the destruction of the religious life in England at the time of the Reformation.

Father Bull believes that the religious life should be fitted to the peculiar needs and conditions of every age and country. He highly commends the Paulist Fathers in the Roman Church for adapting their order so skilfully to American conditions. What then are the special conditions in the Protestant Episcopal Church which would suggest adaptations in any attempt to revive the religious life among ourselves? Father Bull does not answer this question directly, but some of his general conclusions would doubtless apply to our situation.

For example he intimates that temporary vows may be wiser than life vows. "It seems probable that a system by which a life intention is ratified by an annual vow of obedience to rule is the method which best stimulates the individual to ever-renewed strivings after perfection; for if he will not strive upward, why does he remain where those who are not trying are not wanted? It seems certain that this method will best secure the highest spiritual vitality of the community, for it saves the common life from the dead weight of a soul whose heart and will have gone out of the life" (p. 160).

He also seems to think that there are two sides to the question of wearing a religious habit. His concluding words on the subject are worth quoting: "If the religious habit were to bring only contempt and hatred, it might be safely worn. But the witness of the ages warns us that the world can ruin by flattery what it cannot conquer by force, and it is safer to be despised than it is to be admired. In this matter of wearing the habit, one may say that it should not be worn until the inward life is stronger than its outward expression; and that it should only be worn as a means to an end, when it will help instead of hindering one's work" (p. 165).

SELDEN P. DELANY.

TRAVEL

Luxembourg. "The Grand Duchy and Its People." By George Renwick, F.R.G.S. With 34 illustrations and a map. Pp. 311. New York: Charles Scribner's Sons.

Here is a delightful book about a delightful little country, still unknown to most travelers—happily for us who love it. Set in between Belgium, Prussia, and France, this tiny sovereignty (less than half the size of Rhode Island, but marvellously varied in its picturesque beauty) rejoices in the loveliest ruler of all Europe, H. R. H. the Grand Duchess Marie Adelheid, of the House of Nassau, a girl not yet twenty-one. And when one remembers that the great forest of the Ardennes, no small part of her domain, is none other than Shakespeare's Forest of Arden, it is fitting that Rosalind should have such a flesh-and-blood successor. Mr. Renwick's book is not so vividly written as the Rev. T. H. Passmore's *In Farther Ardenne*, the classic volume on the Grand Duchy; but for the casual visitor it will perhaps be more serviceable. To see Luxembourg *Ville*, the capitol, with the relics of its vast fortifications; to drink the waters of Mondorf-les-Bains; to pray beside St. Willibrord's shrine in Echternach—he who has done this under Mr. Renwick's guidance will have cause for gratitude. The through trains from Ostende to Bâle stop in Luxembourg city; and local railways, or motor-cars, will take one everywhere in this Ruritania of Western Europe.

But don't go, unless you love simplicity!

PRESBYTER IGNOTUS.

BIOGRAPHY

Personal Service. A Memoir of Agnes Burton. By Ellen Maples. Longmans, Green & Co. Price 50 cents net.

Agnes Burton's life, after long waiting for her heart's desire, was given to God's service. The shy, sensitive child became the retiring school-girl, not at all priggish but of real goodness, whom her mates loved and called in a kindly way, "The Saint." After friendly work among the hop-pickers; children in Hampshire, Agnes became parish helper at Bitterne Park, where her simple, self-sacrificing life, her evident love for Christ and devotion to the Sacraments, had a wonderful effect on the people whom she visited in no perfunctory way, but with loving sympathy and Christ-like anxiety for souls. Children always flocked about her, their mothers loved her, and young men were lifted to a higher mental and spiritual plane by her efforts, which included not only turning their thoughts toward God, but providing wholesome recreation, cricket clubs, and frequent popular lectures, concerts, and socials; and some embittered toward the Church by the emptiness of certain Christians were brought back by her wise ministering. She lived always with the sense of "Personal Love," and, writes one of her flock, "she was our white-souled St. Agnes."

This winsome story of a humble, consecrated life is an inspiring call to others to walk with Agnes Burton in the footsteps of the Master, "doing good."

S. A. R.

POLITICAL EVOLUTION

IN HIS EXCELLENT text book, *Problems in Political Evolution*, Professor Raymond Garfield Gettell, of Trinity College, shows how political forms and methods, considered ideal and permanent half a century ago, are now breaking down under the strain caused by rapidly changing conditions of modern life. This tendency is accelerated by the willingness of states to make important and far-reaching reforms in their efforts to secure better adjustment. Moreover, they are seriously and honestly trying to apply scientific methods in these reforms. The present volume is designed to give the necessary data concerning the state and its developments. It is not Professor Gettell's province "to settle controverted questions. It is to state problems and not to solve them; . . . to show the relativity of political methods and the multiplicity of forces involved in each phase of political evolution; and at the same time to indicate the essential unity and continuous development of the state and the consequent interrelation among all the aspects of political assistance." In his concluding chapter on "Present Political Conditions and Tendencies," Dr. Gettell discusses such questions as the widening of the suffrage, the expanding process of the electorate, the popular control of nominations and elections, efficiency in administration, and the growth of international interest. Although written as a college text book, the volume has marked interest for the general reader. [Boston: Ginn & Co. $2.00.]

C. R. W.

FICTION

The Story of Phaedrus: How We got the Greatest Book in the World. By Newell Dwight Hillis. Macmillan. Price $1.25 net.

Dr. Hillis has woven the certainly true and the possibly true skilfully together in this vivid, dramatic story of the educated young Phaedrus, born of a rich Greek family but held as a slave by the Roman governor of Ephesus. The homes and customs of the first century A. D. are clearly pictured as the background of the story, the absorbing interest of which is the noble-souled young hero, who, longing intensely for freedom, steals for its sake from the Christians of Ephesus their treasure and rolls containing a portion of the Gospel, and who, reading this Gospel, becomes himself an earnest follower of the Lord Jesus and consecrates his life to securing for the Christians the most precious possible gift, the full story of the Master's life, of which they had then but fragments; for this the youth searched, gathering, with many dangerous adventures, the glorious memorabilia from many persons and in many lands and sealing his labors with his life, when he fell before the lions in the arena, after he had "built" the ship in which his Master would sail across the seas of Time.

S. A. R.

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

THE report on the State of the Church, in reference to Sunday school growth in the preceding three years, shows some interesting and contradictory facts. Of the dioceses and districts in continental United States, 36 show a decrease in attendance, which varies from 17 in South Dakota to 4,815 in Pennsylvania. On the other hand, 45 show an increase. In only one case is the actual gain numerically large, but in several, notably Florida and Los Angeles, the percentage is high. The exception is in Harrisburg, where the 2,764 pupils of 1910 are increased to 5,072.

When we group the dioceses and districts into their provincial arrangements (counting, for the sake of figures, all those in the geographical limits as ecclesiastically in the Province), we find that New England shows a slight falling off scattered through all the dioceses except Massachusetts and Rhode Island. Of the Second Province, three dioceses, Long Island, Western New York, and Newark, show gains sufficient to put the Province on the side of increase. The Third Province falls behind, partly due to the decrease in Pennsylvania and partly to the fact that five other dioceses report smaller numbers of pupils. The Fourth Province shows a slight gain, made up by the small increase in all but four of the dioceses and districts. In the Fifth Province eight show increase, of which Chicago is the most notable, and four a decrease. The Province as a whole has more pupils. The Sixth and Seventh each show a decrease, their several parts being almost equally divided. But the total of loss is very small—less than 100 for the Sixth and a little more than 500 for the Seventh. The Eighth (counting only continental divisions) shows a gain of not quite 200.

In other words, the First, Third, Sixth, and Seventh show decrease, the other four increase. In the foreign fields there is a formal decrease apparently larger than it really is, as there is no report from Shanghai. The colonial districts and Alaska would show an increase if the Philippines were reported.

THE FULL FORCE of these figures will appear more clearly when we state, subject to correction, that the totals of the table as given in the journal are faulty. In the first place, the Southern Ohio figures are entirely wrong. As Bishop Vincent writes us, there should be 5,139, not about 1,100. In the second place, our addition shows an actual increase of about 18,000 for the total, making the number of scholars for continental America in round numbers 442,000, with 16,000 for the colonial and foreign districts, *i.e.*, 458,000 as opposed to their total of 440,956. This is written apart from one's books, and the figures are not "adding machine" figures; but we believe the totals are substantially correct.

The result is that the Sunday schools *have shown a growth* during the past triennium and not a decrease, and that the effort of these years has been repaid. Of course, the growth is very small, but it is growth and not decay. It is distressing to see large fallings off, but these are no doubt due to figures rather than to facts.

There is nothing to show that localities, or types of Churchmanship, nor always the efficiency of leaders, are responsible for the growth. Yet we cannot doubt that the work in Chicago and the splendid activity of the educational secretary in the Third Department have something to do with growth in Chicago, and that in Massachusetts and Rhode Island enthusiastic leadership has done its share in securing the results noted there.

The figures bid us take courage, for we are accomplishing results. The decrease has been stopped. The increase will come with steady progress in the future.

The following extracts from the convention address of the Bishop of Michigan are well worth careful perusal by those who have the welfare of religious education at heart:

"We all know that there is a common neglect of religious training and spiritual nurture in the modern home, even the homes of Christians and Church folk. We all know that there is and can be at present little or no religious education in our system of public education. The whole burden rests upon the Sunday school. And what can be expected of the Sunday school, with its half-hour once a week, its inefficient methods, its teaching force, composed of amiable, willing, and faithful workers but untrained and inexpert. If, according to a trustworthy authority, there is only 15 per cent. of efficiency developed among public school teachers, what, pray, is the percentage of efficiency among Sunday school teachers? Add to all this the fact of diminishing numbers both among scholars and teachers and you see the proportion and significance of the situation.

"But not only the pressure of peril and need drives us toward some action but also the opening of opportunity beckons us to it. There has been a steadily growing approchement between the forces of religion and education for the past twenty or thirty years. Both are to-day setting their faces toward a common purpose and end. Twenty or thirty years ago education was interpreted almost wholly into the terms of merely intellectual culture, mental discipline, and informational instruction. Then came the era of vocational training, the technical education, which fitted the pupil for his calling in life, his trade or profession. But lately our educational courses and methods are being more and more directed towards social service, the fitting of the coming man or woman to citizenship and his or her place in the order of society, and more directed towards the formation of character. Both, then, character and service, are distinctly religious ends. Nay, more, they are the very essence of practical religion. . . . .

"To the clergy I would say: Are you realizing that your Sunday school is to-day perhaps the most critical and vital point in the life of your church and the future of religion in your community? Are you giving that Sunday school your most careful study and your best efforts? Or do you regard it only as an inconsequential appendage to your parish and turn it all over to any willing but perhaps inefficient layman who offers to take the burden off your shoulders?

"To the vestries I would say: Do you know anything about the Sunday school in your parish? Do you take any real interest in it? Are you providing in your budget for the liberal maintenance and development of the Church school of Religious Education?

"To the laity in general I would say: Is there any better field of consecrated and telling religious service than this field of religious education? Particularly to the men I would say: Is there any man's job more of a man's size than this job of giving religious training and nurture to the children of the Church? Especially if you have any skill or training or experience in the educational field, there is no better or more effective place for its bestowal to the glory of God and the service of the community than right here.

"And above all to parents I would say: Are you content only to feed and clothe your children and give them a good time at home and then turn over all their mental development to a public school about which you perhaps know next to nothing and their religious training and spiritual nurture to a chance half-hour once a week to a Sunday school about which you know less? Are you following and supplementing the training both of the day school and the Sunday school with careful nurture at home? If you are not, you are not worthy of that highest of all privileges, the privilege of having a child."

DEAN SMITH of Durango, Colo., has sent us a second number of the *Bulletin* of the Western Colorado Sunday School Commission. It is a careful study of the situation in that district, and shows the effective work of the commission. The recommendations urge more schools as a missionary weapon; more study of the Catechism and of Missions. It insistently urges teacher training work in each cure; and developing "a sense of vocation" on the part of possible candidates for Sunday school teaching.

THAT LIFE is carnal in which our spirit, meant for God, is dragged at the chariot wheels of our lower life; and that is spiritual which is ruled and mastered by the Spirit. Secular business is spiritual if it is ruled by the divine Spirit according to the law of righteousness. Politics are spiritual, commercial and municipal life are spiritual, art and science are spiritual, and everything that develops our faculties is spiritual, if we will allow the divine Spirit to rule in all according to the law of righteousness, truth, and beauty. For the whole of our being, with all its sum of faculties, is made by God and meant for God.—*Charles Gore.*

SCHOOL CHILDREN AND FOURTH OF JULY

BY JANE A. STEWART

"Listen, my children, and you shall hear
The bugle call of Paul Revere."

THIS was the joyful command of the mothers and teachers of the Sherman, Horace Mann, and Rose Training Schools, St. Louis, for the Fourth of July celebration of last year.

And hundreds of listening ears responded to the bugle call of "Paul Revere," who dashed through the district, calling not to battle with gunpowder, but to peaceful parade, early on Fourth of July morning.

As a result, it was a complete and a motley revolutionary procession which moved on time from the school house yards to Tower Grove Park, where the all-day festival was on the calendar.

Revolutionary and historic incidents were represented from George and Martha Washington to Minute Men. There were the thirteen original states, first settlers, Betsy Ross, William Penn, Puritan maids, flag, fife and drum corps; Indians; Boy Scouts; in all sorts of conveyances, duly decorated in national colors, bearing banners and flags for the grand review at the Shakespeare Monument.

The festival in its three sections was a notable event. Troops of Boy Scouts and scores of little girls carrying baskets of flowers sang the opening chorus, "Red White and Blue." There was a patriotic address, and the reading of Lincoln's Gettysburg address. Then a minister impressively opened with prayer the meeting of the First U. S. Congress enacted by a number of school boys.

The afternoon dances were followed by a basket supper and at 6 p. m., living patriotic pictures were presented and the Junior Declaration of Independence was signed, after which a display of fireworks was given at dusk, concluding a happy and successful celebration.

At the same time in Philadelphia, school children in all sections of the city were enjoying equally glorious, powderless celebrations. More than 2,000 children and their parents took part in the Lemon Hill Fairmont Park patriotic pageant, with the son of the custodian of the Betsy Ross House as "Uncle Sam" and many other impersonations. Among the children were groups of crippled children, members of the city public school's special classes in automobiles, riding to music by the boy's band of the Logan public school. Four thousand sandwiches were distributed with cake, ice cream, pie and lemonade. In other Philadelphia parks school children assembled, heard the Declaration of Independence, a patriotic address; and took part in toy races, walking races; and cereal, skirt, and three-legged races and other novel diversions. Down in South Philadelphia, a baby parade led from and to the Baldwin school, prizes being awarded by competent judges; while at Independence Hall a crowd of school children, mostly of foreign parentage, listened to the speeches, sang patriotic airs and a high school boy read the Declaration of Independence. The school playgrounds were crowded, many having special programs of sports, band concert, moving pictures, and a fire-work's display. Over forty sectional celebrations were held.

The school children in New York city were also well provided for, the attendance at the municipal sports alone being estimated at 300,000.

The imperative need of public school co-operation in successfully routing the old-time murderous Fourth is constantly emphasized. Sectional celebrations have proved to be the best plan of reaching the children and drawing them from the fire cracker attraction; and the sectional celebration must not lapse in interest.

The significance of the reconstructed Fourth to the children is realized when the figures of the annual Fourth of July fatalities are studied. Of the 1913 published list of deaths (32 in number) thirteen were burned to death when their clothing took fire, and most of these were little girls.

While much of the danger has been eliminated, there is much to be done to wipe out the sad blot of 1163 reported fatalities and accidents in 1913 which still mars our joyous demonstration to commemorate the glad anniversary of the birth of our nation.

SHALL THERE be a mutiny among the flocks and herds, because their lord or their shepherd chooses their pastures, and suffers them not to wander into deserts and unknown ways?—*Jeremy Taylor.*

"SHE HATH DONE WHAT SHE COULD"

"She hath done what she could";
From lips divine
The blessèd utterance fell.
O woman, who can tell
The rapture that was thine!

O sinner, 'neath thy load
Trembling, oppressed,
Love lifts thy soul above,
And He, the Lord of Love,
Gives thee His rest!

"She hath done what she could"—
Lord, in that day
When from our failing sight
All earthly love and light
Shall pass away,

Grant that our trembling souls
May hear Thee say
Such words of heavenly cheer,
As through the valley drear
We take our way.

"She hath done what she could."
O Christ, we pray
For grace to will the right
And do it with our might,
To meet that day.

MRS. J. D. H. BROWNE.

LINCOLN MEMORIAL PROPOSED

THE publication of Lea and Hutchinson's book *The Ancestors of Abraham Lincoln* has called attention to the fact that the ancestors of Abraham Lincoln came to this country from Hingham, England, and that in that town at least five generations can be traced previous to 1637, when Samuel Lincoln, great-great-great-great-grandfather of Abraham Lincoln—sixteenth President of the United States—came to this country. A committee called the Lincoln Memorial Committee has been formed for the purpose of erecting a proper tablet in the village church of Hingham. Among the members of the committee are Bishops Lawrence, Greer, and Burch, Dean Grosvenor, Rev. Dr. Manning, Rev. Dr. M. H. Gates (secretary), and a long line of distinguished Americans, while Dr. Hamilton Wright Mabie is chairman, and Rev. Dr. Gates secretary, of the Executive Committee. It is the intention of the Committee to mark this interesting association by placing in the village church a bust of Abraham Lincoln and a tablet with this inscription:

IN THIS PARISH FOR MANY GENERATIONS
LIVED THE LINCOLNS
ANCESTORS OF THE AMERICAN,
ABRAHAM LINCOLN
TO HIM, GREATEST OF THAT LINEAGE,
MANY CITIZENS OF THE UNITED STATES HAVE ERECTED THIS MEMORIAL IN THE HOPE THAT FOR ALL AGES BETWEEN THAT LAND AND THIS LAND AND ALL LANDS THERE SHALL BE
"Malice Towards None
With Charity for All."

The village church is a large old priory church, well preserved, and one of the most beautiful in England. The village is one that has grown smaller, and the care of the parish church is rather a burden on its inhabitants. It is believed that many Americans will wish to contribute to the fund for the erection of the memorial. Remittances may be sent to the Treasurer of the Lincoln Memorial Committee, Dr. George F. Kunz, care of Union League Club, Fifth Avenue and Thirty-ninth Street, New York City. The names of all subscribers will be enrolled in a "Book of Remembrance" to be presented to the authorities of the town of Hingham for preservation in their archives. In case there is a surplus, it is proposed to put that sum in the hands of the parish authorities for the purpose of restoring or repairing the buildings.

BE CONSTANT, O happy soul, be constant, and of good courage: for, however intolerable thou art to thyself, yet thou wilt be protected, enriched, and beloved by that greatest Good, as if He had nothing else to do than to lead thee to perfection by the highest steps of love; and if thou dost not turn away, but perseverest constantly, know that thou offerest to God the most acceptable sacrifice. If, from the chaos of nothing, His omnipotence has produced so many wonders, what will He do in thy soul, created after His own image and likeness, if thou keepest constant, quiet, and resigned.—*Miguel de Molinos.*

Church Kalendar

July 1—Wednesday.
" 4—Saturday.
" 5—Fourth Sunday after Trinity.
" 12—Fifth Sunday after Trinity.
" 19—Sixth Sunday after Trinity.
" 25—Saturday. St. James.
" 26—Seventh Sunday after Trinity.
" 31—Friday.

Personal Mention

THE Standing Committee of the diocese of Montana has organized by electing the Rev. FRANCIS R. BATEMAN, rector of St. Peter's Church, Helena, as president, and Mr. Wellesley C. Massias of Butte, secretary. Communications for the Standing Committee should be addressed to Mr. Bateman.

THE Rev. H. PAGE DYER has resigned from the staff of Ascension Church, Philadelphia, Pa., and is now connected with St. Clement's Church, Philadelphia.

THE address of the Rev. P. R. FISH is changed from Kingston, N. Y., to 498 Clinton avenue, Albany, N. Y.

THE Rev. HARRY B. HEALD, rector of St. Augustine's Church, Wilmette, Ill., diocese of Chicago, has accepted the rectorship of St. Peter's Church, Port Chester, N. Y. He will take charge in September.

THE Rev. LLOYD B. HOLSAPPLE, of Christ Cathedral, Salina, Kansas, has resigned, and has accepted the rectorship of St. Barnabas' Church, Omaha, Neb., entering upon his duties there October 1st. He sails on July 11th, for Europe, to be abroad two months, and his address will be care American Express Co., 506 Haymarket, London.

THE Rev. WILFRED JONES-BATEMAN has resigned the rectorship of St. Paul's Church, Grand Rapids, Mich.

THE Rev. ALFRED LOCKWOOD has resigned the rectorship of St. Michael's Church, North Yakima, Wash., district of Spokane, to take effect September 1st, when he becomes general missionary of the district.

THE Rev. H. A. LOLLIS, rector of Trinity Church, Steelton, Pa., diocese of Harrisburg, has accepted the rectorship of the Church of the Redeemer, Bryn Mawr, Pa., diocese of Pennsylvania.

THE Rev. JOHN R. MATTHEWS of Ohio, who for several years has been doing work as missioner, has accepted the rectorship of St. Paul's Church, Greenville, N. C., diocese of East Carolina, and is expected to take charge in the near future.

THE Very Rev. GEORGE B. MYERS, formerly Dean of Trinity Cathedral, Little Rock, Arkansas, assumed charge of Holy Trinity Cathedral, Havana, Cuba, on June 19th, having been appointed Dean by the Rt. Rev. A. W. Knight, Bishop in charge of the district of Cuba.

THE Rev. THOMAS K. NELSON, of St. John's College, Shanghai, China, has accepted the rectorship of St. Paul's Church, Salem, Va., diocese of Southern Virginia, and will soon take up his new duties.

THE Rev. THOMAS P. NOE, rector of the Church of the Good Shepherd, Wilmington, N. C., was recently appointed Archdeacon of the convocation of Wilmington.

THE Rev. H. I. OBERHOLTZER, has resigned the vicarate of St. James' Church, Spokane, Wash., district of Spokane, to take effect about September 1st. On October 1st he will become assistant to the Rev. Dr. Judge of St. Matthew's Church, New York City, and will do special work at the General Theological Seminary along the lines of religious education.

THE Rev. CHARLES O. RUNDELL, for the past eight years principal of Buchtel Academy, Akron, Ohio, and recently elected an instructor in the German department of the Municipal University of that city, has accepted the rectorship of St. Mark's Church, Adams, Mass., diocese of Western Massachusetts, succeeding the late Rev. Dr. Louis Zahner, who had been rector of the parish for twenty-three years. The parish is an unusual one, in that it is composed of two distinct congregations of nearly equal strength, one German, and the other American, and Mr. Rundell's experience as a teacher of German rendered him available for the post. He assumed his new duties on July 1st.

THE Rev. JOSEPH D. SALTER of Ashland, Wis., has accepted the rectorship of St. Luke's Church, Grant's Pass, Ore., beginning his duties the first Sunday in July.

THE Rev. HENRY M. SAVILLE, has been granted a year's leave of absence by the vestry of the Church of the Ascension, Waltham, Mass., from September 1st. Mr. and Mrs. Saville plan to go to Oxford, England, for study at the University. Their address will be care Brown, Shipley & Co., London. The Rev. John M. Rich will be priest in charge during their absence. He and his family will occupy the rector's apartment, 233 Moody street, Waltham.

THE Rev. E. J. SIMPSON, who has had temporary charge of St. Mary's Church, Eugene, Ore., for some time, has accepted the rectorship for one year.

THE Rev. A. G. L. TREW, D.D., of Los Angeles, Cal., requests that all mail matter intended for him, either personally, or as president of the Standing Committee of the diocese of Los Angeles, be addressed as follows: R. F. D. 5, Box 789, Los Angeles, Cal. The request is made owing to a recent readjustment of rural delivery routes around Los Angeles.

THE Rev. I. YOHANNAN has accepted the appointment to the charge of Trinity Church, Murphysboro, Ill., diocese of Springfield, from which place he will also serve St. Mark's and St. Andrew's Churches in Jackson county.

Summer Appointments

THE Rev. C. R. BAILEY, Ph.D., rector of St. Ann's Church, Revere, Mass., is in charge of St. Andrew's Church, Edgartown, Martha's Vineyard Island, Mass., during July.

THE Rev. Dr. CYRUS TOWNSEND BRADY, retiring rector of the Church of the Ascension, Mt. Vernon, N. Y., together with his wife and family, and the Rev. A. LEFFINGWELL, sailed on the S. S. *Carpathia*, July 9th, for Mediterranean north shores; and expect to return by the S. S. *Saxonia*, due in New York, September 12th. Greece, Italy, Switzerland, and the Dalmatian sea coast are included in their itinerary.

THE Rev. Father BULL, S.S.J.E., of St. John the Evangelist, Boston, Mass., will be abroad during July and August, attending the society's retreat and chapter at Oxford, England.

THE Rev. A. E. CASH and mother, of Spearfish, S. D., sail July 11th from Montreal for a two months visit at their old home in England. Their address will be 72 Clough Road, Rotherham, Yorkshire, England.

THE Rev. R. ASHTON CURTIS, Canon of St. Michael's Cathedral, Boise, Idaho, will sail with his wife and daughter from Baltimore, July 15th, on the *Konigen Luise* for a year of travel and study abroad. His address for the summer will be care Brown, Shipley & Co., London, England.

BEGINNING with the fourth Sunday in July and continuing over the first Sunday in September, the Rev. THOMAS DAVIES, rector of the Church of St. John the Divine, Hasbrouch Heights, N. J., will act as *locum tenens* for the Ven. Archdeacon Davidson at St. John's Church, Pembroke, Bermuda. His address will be Pembroke rectory, Bermuda. The family will accompany him.

THE Rev. FREDERICK L. FLINCHBAUGH, D.D., rector of Calvary Church, Clifton, Cincinnati, Ohio, is attending the summer school at Oxford, England.

THE Rev. HERBERT J. GLOVER, rector of St. Stephen's Church, Brooklyn, N. Y., and family, are spending July at the Hotel Eaglesmere, Eaglesmere, Pa.

FOR THE seven Sundays from July 19th to August 30th, inclusive, the Rev. HARRY B. HEALD, rector of St. Augustine's Church, Wilmette, Ill., will have charge of the summer services at the chapel of St. Mary the Virgin, Falmouth Foreside, Portland, Maine.

THE Ven. DAVID C. HUNTINGTON, Archdeacon of Western Michigan, will have charge of Emmanuel Church, Petoskey, during July and August, in addition to his work as Archdeacon. Visiting clergy will assist from time to time.

THE Rev. GEORGE HUNTINGTON, rector of Trinity Church, Niles, Mich., accompanied by his wife and friends, is spending his vacation on an extended motor trip to the East, visiting Gettysburg, Long Branch, New York City, and Maine.

THE Rev. Dr. ARTHUR B. KINSOLVING, rector of St. Paul's Church, Baltimore, with his family, are spending the summer at Fishers Island, N. Y., where he has charge of the services at the summer chapel.

THE Rev. DAVID B. MATTHEWS, rector of St. Paul's Church, Brockton, Mass., has gone to Europe for the summer. Before sailing his parishioners presented him with a purse of $250.

THE Rev. G. B. MATTHEWS, rector of the Church of the Holy Apostles, Saint Clair, Pa., will have charge of St. John's parish, Lancaster, Pa., during the month of August.

DURING the summer the services at the Church of the Holy Spirit, Mattapna, Mass., will be conducted by the Rev. W. S. PACKER of Winchester, and the Rev. ALBERT CRABTREE of South Boston. The Rev. Alan M. Taylor, the rector, is in Europe for the summer.

THE Rt. Rev. R. L. PADDOCK, D.D., Bishop of of Eastern Oregon, who has been recuperating at Seaside, Ore., for several weeks, left Seattle the last of June on the S. S. *Minnesota* for a tour of China and Japan. It is hoped that he will be able to return to his duties in the fall.

THE Rev. W. CHRISTY PATTERSON is in charge of Christ Church, Delaware City, Del., for the summer.

DURING the absence of the Rev. Dr. ARTHUR ROGERS, rector of St. Mark's Church, Evanston, Ill., on his vacation, the services will be conducted by the Rev. PROFESSOR FOSTER of the Western Theological Seminary of Chicago.

THE Rev. G. P. T. SARGENT, rector of Grace Church, Grand Rapids, Mich., with his family, will spend their vacation at Orrera, Mich., as usual.

THE Rev. JOHN D. SKILTON of Scranton, Pa., is in charge of Trinity Church, Wilmington, Del., for the summer.

THE Rev. LEONIDAS W. SMITH, rector of the Church of the Holy Faith, Santa Fe, N. M., and Mrs. Smith, have gone to Denver and other parts of Colorado for a short vacation. Bishop Howden and the Rev. F. W. Pratt will care for the parish until they return.

DURING July and August the address of the Rt. Rev. THEODORE PAYNE THURSTON, Bishop of Eastern Oklahoma, will be The Leamington, Minneapolis, Minn.

THE Rev. A. J. WILDER of Athens, Ohio, is the *locum tenens* at Calvary Church, Clifton, Cincinnati, Ohio, during July.

THE Rev. THOMAS R. YATES, Ph.D., rector of St. John's Church, Pittsburgh, Pa., will spend his vacation abroad. He will visit his father and mother at Lancaster, England.

ORDINATIONS

DEACONS

TEXAS.—At St. Mark's Church, Bay City, on Sunday, June 14th, the Bishop of Texas ordained to the diaconate Mr. ALFRED JOHN GAYNER BANKS of the University of the South, Sewanee, Tenn. The candidate was presented by the Rev. William Hart, who also preached the sermon. The rector of the church, the Rev. John Sloan, assisted in the service. Mr. Banks has charge of Christ Church, Eagle Lake, Texas.

WESTERN NEW YORK.—On Sunday, June 28th, at St. Luke's Church, Rochester, the Bishop of the diocese ordained to the diaconate, Mr. L. CURTIS DENNEY and Mr. WM. T. SHERWOOD. The Rev. F. J. Hall of the General Theological Seminary presented Mr. Denney, and the Rev. Wm. S. Barrows, principal of De Veaux College, presented Mr. Sherwood. The sermon was preached by Rev. Dr. Converse, rector of St. Luke's. Mr. Denney becomes minister in charge of St. Alban's Church, Silver Creek, and St. Peter's mission, Forestville. Mr. Sherwood is placed in charge of Christ Church, Cuba, and the mission at Belvidere.

DEACONS AND PRIESTS

OHIO.—At Emmanuel Church, Cleveland, on Sunday, June 28th, the Bishop of the diocese ordained to the diaconate Mr. PHIL PORTER, and advanced to the priesthood the Rev. CHARLES HARRIS, Jr., and the Rev. ERNEST J. HARRY (for the Bishop of Pennsylvania). The preacher was the Rev. W. R. Woodroofe. The candidates were presented by the Rev. Canon C. C. Bubb, who also assisted in the laying on of hands, with the Rev. J. H. Withycombe.

PRIESTS

ERIE.—At St. John's Church, Sharon, Pa., on Tuesday, June 23rd, the Rev. WILLIAM OLIVER LESLIE was advanced to the priesthood by the Bishop of the diocese. The candidate was presented by the Rev. Martin Aigner, rector of St. John's Church, Franklin, and the sermon was preached by the Rev. Edward J. Owen, rector of St. John's Church, from which parish Mr. Leslie became a candidate for Holy Orders. The new priest has joined the staff of St. John's, with charge of the work at Mercer, Pardoe, and Grove City.

LEXINGTON.—At St. Andrew's Church, Lexington, Ky., on St. John Baptist Day, the Bishop

of the diocese advanced to the priesthood the Rev. ELMER M. M. WRIGHT. The candidate was presented by the Rev. J. J. Gravatt, Jr. The sermon was preached by the Rev. George H. Harris. The Rev. H. C. Saimond, and the Rev. J. M. Munday assisted in the laying on of hands. Mr. Wright will be priest in charge of St. Andrew's Church.

SOUTHERN OHIO.—On the third Sunday after Trinity at St. Paul's Cathedral, Cincinnati, the Bishop of the diocese advanced to the priesthood, the Rev. BURDETTE LAWNSDOWNE, assistant at the Church of the Advent, Walnut Hills, Cincinnati, and the Rev. EARL C. SCHMEISER, in charge of Trinity Church, London, Ohio. The Rev. Samuel Tyler, rector of the Church of the Advent, Walnut Hills, was the preacher, and acted as one of the presenters, the Rev. F. B. Nash of Sarasota, Florida, temporarily in charge of the Cathedral, acting as the other presenter.

SPOKANE.—On St. Peter's Day, at All Saints' Cathedral, Spokane, Wash., the Bishop in charge of the district advanced the Rev. MATTHEW J. STEVENS to the priesthood. He was presented by the Very Rev. William C. Hicks, Dean of All Saints' Cathedral, and the sermon was preached by Bishop Wells. The Rev. Messrs. William H. Bliss, A. F. Randall, and W. A. A. Shipway joined in the laying on of hands. Mr. Stevens will continue as vicar of Epiphany Church, Hillyard, Wash.

DEGREES CONFERRED

UNIVERSITY OF THE SOUTH.—D.D., upon the Rev. A. R. GRAY, educational secretary of the Board of Missions, New York City.

MARRIED

PIGION-LINDGREN.—At Grace Church, Jamestown, N. D., on Wednesday, June 17th, the Rev. E. W. PIGION and Miss HATTIE MARIE LINDGREN. The ceremony, which included a nuptial celebration of the Holy Eucharist, was performed by the Rev. J. S. Brayfield.

YOUNG-BARKER.—At the Church of the Mediator, Morgan Park, Chicago, on Tuesday, June 30th, the Rev. EDMUND BOOTH YOUNG and Miss HAZEL LOUISE BARKER. The ceremony, which included a nuptial celebration of the Holy Eucharist, was performed by Bishop Toll.

DIED

DRAPER.—At All Saints' rectory, New Milford, Conn., suddenly, in the early morning, Saturday, June 27, 1914, FREDERICK GOODHUE DRAPER, son of the late Rev. George B. Draper, rector of All Saints' Memorial Church, New Milford, Conn. The burial office was read at the rectory, Tuesday morning, June 30th, and the interment was at Woodlawn cemetery, New York City, the same afternoon.

DRESSER.—Entered into rest suddenly on Tuesday, June 23rd, at Springfield, Ill., SARAH CAROLINE (CUNDALL) DRESSER, widow of the late Rev. David Walker Dresser, D.D., aged 72 years. Interment was in Oak Ridge cemetery, Springfield.

"In the Communion of the Catholic Church. In the Confidence of a certain faith."

GLENN.—At Medford, Mass., by accidental drowning, on June 20th, LESLIE JOHN GLENN, assistant organist of Emmanuel Church, Somerville, Mass. The Burial Office was read, and the requiem Eucharist was celebrated, in Emmanuel Church on June 23rd, by the rector, the Rev. Nathan K. Bishop, assisted by the Rev. Edgar Jones, rector of St. Thomas' Church, Somerville. The pall bearers were members of St. John's Guild, the acolytes guild, of which he was a member, and they escorted the body from the house to the church and from the church to the parish limits in vestments. Interment was at Woodlawn.

Requiescat in Pace.

LAUGHLIN.—At Richmond, Va., June 18, 1914, ELIZABETH J. LAUGHLIN, formerly of Fond du Lac, Wis.

MONTGOMERY.—In Philadelphia, on June 25, 1914, ANNA MORTON, wife of the late Thomas Harrison MONTGOMERY. The burial office was said at Christ Church chapel, and the interment was at St. James the Less, Falls of Schuylkill.

"Grant unto her eternal rest, O Lord, and let Light perpetual shine upon her."

THOMAS.—At San Diego, Cal., on June 13, 1914, suddenly, Mrs. KATHARINE DOW TRUMBULL THOMAS, formerly of Lincoln, Ill., in her sixty-third year. The burial office was read and the Holy Eucharist offered at St. Paul's Church, San Diego; interment at Greenwood cemetery, San Diego. Her clear and definite faith, and her inspiring personality will be recalled with gratitude by the friends she has instructed in the Way of Life.

RETREATS

NEW YORK.—A Retreat for priests at Holy Cross, West Park, N. Y., Conductor Father Harrison, O.H.C., will begin Monday evening, September 14th, and close Friday morning, September 18th. Notify Guestmaster, Holy Cross, West Park, if you purpose to attend.

SPRINGFIELD.—The Annual Retreat for the clergy of the diocese of Springfield, and others who may wish to join them, will be held at Champaign, Ill., September 8th to 11th. Application to be made to the Rev. J. C. WHITE, Springfield, Ill. A Retreat for Churchwomen will follow, September 12th to 15th. Apply to MISS BLOOMFIELD, St. John's House, Elizabeth street, Springfield, Ill. The addresses at both Retreats will be given by the Rev. Father BULL of Boston, Provincial Superior of St. John the Evangelist.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

WANTED

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CURATE WANTED.—Young single man. In Priest's Orders. Sunday School and Institutional Worker. Sunday Evening Preacher. Salary $100 a month and room in parish house. Write to the REV. GEORGE DAVIDSON, St. John's Parish, 512 West Adams street, Los Angeles, Cal., immediately.

WANTED.—A Priest in a new and interesting Catholic work, to assist in parish work among college students, and preparatory school work. Address "H," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

HARVARD man, in good health, unmarried. Assistant in one of our best known city parishes, will go abroad again, or to country, as tutor or chaplain; or will take hospital, city mission, or juvenile reformatory work. Reference, the priest under whom he is working. Address "K. L. M. N.," care LIVING CHURCH, Milwaukee, Wis.

RECTOR of Pacific Coast suburban parish, 35, married, desires charge, or first curacy in or near large city with opportunity for constructive work, especially in Social Service. Good preacher, reader, and organizer. Excellent record and references from Bishop, clergy, and laymen. "M. A. B. D.," care LIVING CHURCH, Milwaukee, Wis.

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PRIEST, graduate, extempore preacher, aged 34, could supply during August. East or Middle West. Address "AUGUST," care LIVING CHURCH, Milwaukee, Wis.

A PRIEST, good reader and extemporaneous speaker desires Sunday duty during August. Best references. Address SUPPLY, care LIVING CHURCH, Milwaukee, Wis.

YOUNG Married Catholic Priest desires change. "GRADUATE," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED.—A Churchwoman, as matron for girls, in Indian school in South Dakota. Ability to teach plain sewing and experience with children necessary. Salary moderate. Write to DEACONESS EDITH E. DAVIES, 2215 Harriet avenue, Minneapolis, Minn.

YOUNG MAN wanted September 1st for one white and one colored mission. Opportunity offered for study in connection with Kansas Theological School. Work hard, and stipend only $400. Good Churchman desired. REV. DR. FENN, Wichita, Kansas.

WANTED.—In Philadelphia, September 15th, companion for a young girl. Must be able to read aloud and fond of walking and embroidery. Catholic Churchwoman preferred. Address "A. B.," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Refined and cultured Churchwoman as housemother for sixteen small boys in preparatory school. Address "L," care LIVING CHURCH, Milwaukee, Wis.

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Wm. Ballantyne & Sons, 1409 F St., N. W.
Woodward & Lothrop.

BALTIMORE:
Lycett, 317 N. Charles St.

STAUNTON, VA.:
Beverly Book Co.

ROCHESTER:
Scranton, Wetmore & Co.

TROY, N. Y.:
A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:
R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

CHICAGO:
LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 N. Peoria St.
Church of the Redeemer, Washington Ave. and 56th St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, 720 N. State St.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
Lehman Art Co., 3526 Franklin Ave.
The Famous and Barr Dry Goods Co., 6th and Washington Sts.

LOUISVILLE:
Grace Church.

LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee Wis.]

RIVINGTONS. London.

A Short Old Testament History. From the Creation to the Time of Christ. By the Rev. A. R. Whitham, M. A., Principal of Culham Training College, and Examining Chaplain to the Lord Bishop of Oxford.

THE YOUNG CHURCHMAN CO. Milwaukee,

The Sunday School under Scientific Management. By Ernest J. Dennen. With Introduction by William E. Gardner, General Secretary of the General Board of Religious Education. Price 90 cents; by mail 98 cents.

SHAKESPEARE PRESS, New York.

The Origin and History of Grace Church, Jamaica, New York. By Horatio Oliver Ladd, A.M., D.D., *Rector Emeritus.* Price, cloth, $3.00; leather, $4.00; postage additional.

PAMPHLETS

LONGMANS, GREEN & CO. New York.

Proposals for a Central Missionary Council of Episcopal and Non-Episcopal Churches in East Africa. By Frank Weston, D.D., Bishop of Zanzibar. Price 10 cents net.

THE CHURCH AT WORK

DESIGN FOR CHRIST CHURCH, SCHENECTADY, N. Y.
[Cornerstone laid on Trinity Sunday]

MINNESOTA SUMMER SCHOOL OF MISSIONS

The Minnesota summer school held this year, June 17th to 23rd, was the most successful in its history, with an increase of 350 in attendance over last year. The foreign study was presented by Mrs. D. B. Wells. Her lectures, which were introductory to the study of the book, *The Child in the Midst*, were not only rich from a missionary standpoint, but were personally stimulating. Two new voices were heard this year; Mrs. John Ferguson of Monmouth, Ill., gave six inspirational Bible addresses on *Teaching Them to Observe*. Mrs. H. L. Hill of New York taught *Red Man's Land* most thoroughly, driving pegs on which to hang facts and incidents, and making a clear analysis of each lesson with good bibliography. The Junior mission study books, *Our World Family*, and *Good Bird, the Indian*, were given very profitably by Miss Mary C. Smith of Minneapolis. The council hours were helpful in considering such practical subjects as "The Place and Power of the Devotional in Missionary Meetings," "Story-Telling," "Education in Giving," "The Use of the Dramatic in Missionary Programmes." Most stirring talks were heard from missionaries from Syria, Mexico, Burmah, and the leper work, Mississippi, and New Mexico. The deep devotion of the periods of intercession pervaded all the sessions.

NORMAL SCHOOL FOR S. S. WORKERS

The second summer Normal school for Sunday school teachers and workers, held at Roanoke, Va., under the auspices of the Roanoke Sunday school institute, the commission of the diocese, and board of religious education of the Third Department, came to a close Friday, June 26th. While the enrollment was smaller than last year, this school was quite up to the high standard in interest and work. The instructors were: The Rev. S. U. Mitman, Ph.D., field secretary of the Board of Religious Education in the Third Department, who had the conferences on Adult Bible Class teachers and gave the out-of-doors stereopticon lectures; the Rev. Howard W. Diller, executive chairman of the board of religious education of the Third Department, who conducted the conference for senior teachers; the Rev. W. E. Rollins, professor of ecclesiastical history and Christian missions in the Virginia Seminary, lectured on "The Original Purpose and Characteristics of the Four Gospels," and Church history; Miss Helen I. Jennings of Pottsville, Pa., lectured on child study, and conducted the conferences for primary teachers; Miss Mary E. Viney, Mount Vernon, N. Y., lectured on modern methods, handwork, social and parish activities; Mrs. Charles M. Wood, Wilkes Barre, Pa., who conducted conferences for junior grade teachers; and Rev. G. C. F. Bratenahl, D.D., secretary of the board of missions in the Third Department, who lectured on missions as taught and extended by the Sunday school.

NEW PARISH HOUSE AT SHARON, PA.

On Monday, June 22nd, Bishop Israel blessed the new parish house of St. John's Church, Sharon, Pa. It is the first parish house to be erected in the new diocese of Erie. It is built of gray sandstone, like the church and rectory, at a cost of $33,000. The basement contains a gymnasium, the first floor Sunday school rooms, and upstairs a large hall and guild rooms. This gives St. John's a complete plant, and is the result of many years of hard, self-sacrificing work, especially on the part of the devoted women of the parish. Besides the Bishop, Archdeacon Taylor, and other clergy of the diocese, the Rev. S. E. Keeler of St. Paul's, Cleveland, Ohio, and the Rev. Ch[illegible] Harris of St. John's, Youngstown, Ohio, were present.

The cornerstone of the first parish church a little frame building, was laid in August 1866, by Bishop Kerfoot. This was used until 1895, when the present beautiful stone church was built. Then the old church was used as a parish house. In 1913 it was sold, and the proceeds given to help build the mission church at Farrell. The new parish house now stands on the lot where the old church stood.

St. John's, once in the residence district, is now hemmed in by business houses and at the junction of steam and electric roads. With its present splendid equipment it is calculated to render a large service to the community. The rector is the Rev. Edward J. Owen, assisted by the Rev. William F. Bayle, and the Rev. William O. Leslie, who are reaching out to the neighboring towns of Farrell and Sharpsville, where they have established vigorous missions.

ALL SAINTS' CHURCH, WEST NEWBURY, MASS., CONSECRATED

All Saints' Church, West Newbury, Mass., was consecrated on St. John Baptist Day. Built in the early English style of architecture, it was erected a year ago by the Misses Emery in memory of their father and mother, the late Rev. Samuel Moody Emery and wife.

Bishop Lawrence was assisted by Bishop Babcock, Rev. O. H. Raftery, D.D., of Portland, Conn.; Rev. Arthur H. Wright of St. Paul's, Newburyport; Rev. Glenn Tilly Morse of West Newbury, Rev. S. H. Greene of Long Island, Rev. J. Malcolm Smith of Trinity Church, Haverhill; Rev. Charles H. Tyler of St. John's Church, Haverhill; Rev. Wilfred Hooper of Newburyport, and Rev. J. A. Rathbone of Amesbury.

Bishop Lawrence preached the sermon, Morning Prayer, Holy Communion, and Confirmation following the consecration.

TORNADO AT ONEIDA RESERVATION

A tornado that swept through many parts of Wisconsin in the early morning of St. John Baptist Day, June 24th, did particular damage in the Oneida Reservation, and caused considerable loss to the Church property therein. The entire rear of the hospital was carried away, two chimneys were blown down, the front windows were blown out; shades, etc., were demolished. The wind mill was completely destroyed, depriving the mission of its water supply, many of the trees

CHURCH AND PARISH HOUSE OF ST. JOHN THE DIVINE
Sharon, Pa.

were uprooted, a large maple at the southeast corner of the mission house was split in two, a portion falling upon the porch roof and breaking it. The Rev. W. B. Thorn, priest in charge, hopes that friends of the work will come to its rescue in this emergency. His address is Oneida, Wis.

MILWAUKEE G. F. S. HOLIDAY HOUSE

THE HOLIDAY HOUSE of the Girls' Friendly Society in the diocese of Milwaukee, located on Green Lake, was opened for the inspection

G. F. S. HOLIDAY HOUSE OF THE DIOCESE OF MILWAUKEE
Green Lake, Wis.

of associates and friends late in June, and the first installment of G. F. S. members took possession on the Fourth of July. The house is very delightfully situated with groves about it, and facing one of the most beautiful lakes in Wisconsin. There are screened porches on all four sides of the house, and on the second story these are used for sleeping purposes, connecting with dressing rooms. The whole family therefore practically lives out of doors. There are accommodations for something more than thirty girls, and preference is given to those who are members of the G. F. S. A very low rate is made for their board and accommodation.

MORRISTOWN (N. J.) SUMMER SCHOOL FOR CLERGY

THE SOCIAL SERVICE COMMISSION of the diocese of Newark has again accomplished a practical and efficient piece of social service in planning and bringing to a successful conclusion the second meeting of the summer school for clergy at Morristown, N. J. Clergymen came from the dioceses of New Jersey, Newark, New York, Albany, Pennsylvania, and Delaware. It is the purpose of those who plan and provide for this school to offer a generous welcome to clergymen and students from any section who are interested in social service and are seeking to relate the Church and parish activities thereto.

The lectures covered a wide range of subjects. They were all, however, directed toward some practical social interpretation or application. The Rev. E. M. Parrott treated of "The Organizing of a country Parish for Social Action." In a suggestive way he outlined the *modus operandi* of carrying on religious and social enterprise in the rural region of Lake George, having its center in St. James' parish, Caldwell, N. Y. Rev. W. D. P. Bliss gave a series of lectures on "Old Testament Sources of Social Righteousness. The lecturer's enthusiastic advocacy of social and industrial reforms added much zest and interest. "Sources of Social Righteousness in the New Testament" furnished the general title to the lectures of Professor Hatch of the General Theological Seminary. He developed in detail the teaching of our Lord on "The Kingdom of Heaven," and also the growth of the idea of "the Body of Christ," as applied to the Christian Community in the Pauline writings. Dr. Hatch handled his topics in a masterful way, and demonstrated the modern historical method of approval in the elucidation of New Testament problems.

Professor Stuart Tyson of the University of the South was interesting and stimulating. In one lecture he showed in detail the misleading influence of the Latin Vulgate on the development of theological opinions and systems in the Western Church from early times. In another lecture, "The language of the Greek New Testament," the manuscripts, the papyri, and kindred subjects were spoken of in the light of recent research and modern scholarship. The 1st Epistle to the Corinthians was summarized in another lecture. The exposition of its contents and the lively sketch of its historical background were interesting examples of the methods of the modern school of critics and expositors.

Dr. Gardner of the General Board of Religious Education gave a short course on work of religious teaching in rural places and smaller towns. Unfortunately the time assigned to this course was too limited—such an important series ought to come at the beginning and not at the end of the time.

The clergy in attendance were warm in their appreciation of the refined hospitality and arrangement of rooms and meals, and returned to their several parishes with gratitude for the intellectual stimulus of the lectures and fellowship of the Morristown school of 1914.

THE CUBA CONVOCATION

THE EIGHTH annual convocation of the missionary district of Cuba began its sessions in Holy Trinity Cathedral, Havana, on Wednesday, June 24th, the Feast of St. John the Baptist. At the service the Bishop was the celebrant, the Ven. C. M. Sturges, Archdeacon of Central Cuba, the deacon, and the Ven. W. W. Steel, Archdeacon of Havana, the subdeacon. There was a full representation from all parts of the district, which includes the Isle of Pines, only two of the clergy being absent.

The Bishop's address dealt with local conditions entirely, referring to his resignation as Bishop of this district; the election of the Very Rev. C. B. Colmore to the episcopate of Porto Rico; and the diocesan paper, *La Iglesia en Cuba*. With reference to the latter, while the Bishop withdrew his official endorsement of the paper as the organ of the Church in Cuba, he informed the convocation that the paper would be continued as a pri-

vate enterprise, and that he gave it his fullest unofficial endorsement.

In view of his prolonged absence from the district, owing to his duties in his new capacity as Vice-Chancellor of the University of the South, the Bishop appointed the Council of Advice as the ecclesiastical authority of the district in such absences. The Council of Advice, as appointed by the Bishop, is as follows: The Rev. W. W. Steel (president), the Ven. C. M. Sturges, the Rev. Francisco Diaz Volero, and Messrs. T. H. Harris (secretary), W. L. Platt, and Jose F. Iribarren.

Cable messages of greeting were received from Bishop Colmore of Porto Rico, and Mr. John W. Wood of the Board of Missions, to which replies were returned.

The committee to whom was referred that part of the Bishop's address which dealt with the severance of the official ties between him and the district, returned the following report, which was adopted unanimously by a rising vote:

"In referring to that part of the Bishop's address in which mention is made of his resignation accepted by the House of Bishops, which severed our relation as between Bishop and his own people, your committee desires to express the sadness and sense of helplessness felt by this missionary district in the absence of its own Bishop.

"Bishop Knight fostered the work in Cuba, as a mother fosters her child, and it became the wonder of the many dioceses at home, so that our Bishop was called in the publications of the Church, 'The Wise Bishop of Cuba.' But besides this, we felt the touch of the Bishop's kindness in helping us in our trials, our bereavements, and our shortcomings, and in this we feel that we have lost our father indeed.

"The committee therefore proposes the following resolutions:

"*Resolved*, That we feel the loss of Bishop Knight from our mission field, as the child feels the loss of its parents, and we shall remember him in love in our prayers before the throne; remembering with pleasure the time when our efforts have been united in behalf of the Kingdom.

"That though we feel our loss, we rejoice in the gain to the University of the South at Sewanee, and wish our Bishop all success in his new work, undertaken for God and the Church, and the attainment of the ideal that is in his heart in behalf of Sewanee."

The evening of Thursday was devoted to a Sunday school session, with discussions of Sunday school work in the rural districts. It was agreed that the greatest hope of the Church in Cuba lies in that direction.

A request came from one of the missions that the Board of Missions be asked to have those mite chests for the Lenten offerings which shall be intended for the Church in Latin America printed in Spanish, so that the inscriptions may be understood by the children.

The committee on parochial reports, amongst other matters, reported as follows: 16 priests, 7 deacons 315 Baptisms, 1,816 communicants, 94 confirmations, 98 marriages, 20 Sunday schools, with 60 teachers and 1,237 pupils, 7 parochial schools with 25 teachers and 669 pupils, and one industrial school with a teacher and 20 pupils. There are 13 church buildings, 5 parish buildings, and 8 vacant lots.

The total receipts for the past year from parochial schools were $9,288.85, and from all other sources, $11,423.75. The present value of Church property is $182,820.38.

It is interesting to note that of all the baptisms for the past year, one-third of them were administered in a small rural mission in Central Cuba, by a Cuban deacon.

In addition to the Council of Advice, the officers of the district are: Archdeacons, Ven. W. W. Steel, Havana; Ven. C. M. Sturges, Central Cuba; Secretary, Rev. H. G. Limric, Guantanamo; assistant, Rev. H. B. Gibbons, Havana; Treasurer, Mr. T. H. Harris; Chancellor, Mr. Albert Wright; Registrar, Mr. E. G. Harris; Historiographer, Ven. W. W. Steel; Examining Chaplains, Ven. C. M. Sturges, Rev. M. F. Moreno.

MEMORIALS AND GIFTS

BY THE will of Mrs. Frances Soren Woodman, who died in Roxbury recently, the Boston Episcopal City Mission is left $2,000, and St. Thomas' Church, Dover, N. H., is given $2,500, the latter bequest being in memory of the testatrix's husband, Charles W. Woodman.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Summer Home for Tuberculosis Children—New Parish house at Mystic

THE REV. A. P. CHAPMAN, rector of Trinity Church, Northfield, in whose summer home for children threatened with tuberculosis many persons in Connecticut have long been deeply interested, reports that the prospects are good for a successful season of work this coming summer. The equipment that has been given for the use of the children is secured to a committee of trustees, so that in case of the death or disability of Mr. Chapman, none of it can be diverted to other uses. Dr. Goodwin of Thomaston gave his services as medical inspector of the children without charge last summer. The children go away from the summer home much better than they came, not only physically but often mentally and spiritually.

ST. MARK'S CHURCH, Mystic, now has a thoroughly equipped parish house, by the remodelling of the old rectory.

CUBA

New Chapel on the Isle of Pines

THE REV. W. H. DECKER, priest in charge of five missions on the Isle of Pines, has just completed a very neat chapel at Santa Barbara, in the northern central part of the island. Within the last nine years he has built three churches, and three rectories. His home is at Santa Fe, and the distances are so great that he is obliged to make use of an automobile.

EAST CAROLINA

ROBERT STRANGE, D.D., Bishop

New Church at Whiteville—G. F. S. Holiday House

A NEW church has just been completed at Whiteville, and the first services were held in it on Sunday, July 5th. A new church has been begun at Lumberton, and will be ready for use in about three weeks. Both these churches have been built under the direction of the Rev. Thomas P. Noe, of Wilmington, N. C.

THE GIRLS' FRIENDLY SOCIETY of the diocese has begun the construction of a holiday house on Wrightsville Beach for the benefit of its members.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Dedication of Church Improvement—Special Knights Templar Service

A SPECIAL service of dedication, in connection with the completion of a system of electric lighting in the church, was held at Grace Church, Brooklyn, N. Y., on Sunday night, June 28th. The improvement is a memorial to thirteent departed members of the parish. The Rev. Dr. St. Clair Hester, rector of the Church of the Messiah, Brooklyn, preached an appropriate sermon. The prayer of dedication was said by the rector, the Rev. William G. Ivie. A memorial brass, on the switch-box, bears the following names: John F. McLarty, Jennie Kingsland Fisher, Robert Spei Fleet, Shara E. McDonough, Charles Rothenbach, Georgiana Dunbar, Shara Speelman, Emma Barbara Boss, Arthur Kane, Amy Wallace, Sylvia Alice McMurray, and Estelle Eugenia Dominge.

DE WITT CLINTON commandery of Knights Templar, and affiliated bodies, attended service at the Church of the Nativity, Brooklyn, Sunday evening, June 28th. The rector of the parish, the Rev. Andrew Fleming, preached a sermon on "Templarism and the Home." A large congregation attended.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop.
SAMUEL G. BABCOCK, Suffr. Bp.

Conference for Church Workers—Other News

A CONFERENCE for Church workers opened at Cambridge on Saturday, June 27th, with a reception. Classes and lectures began on

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52
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Monday. The attendance was unusually good, and the work and social features of the conference occupied a full week.

THE Church of the Epiphany, Dorchester, has begun actual work on its new church, and the first spadeful of earth was turned by Mrs. Bowers, the president of the woman's guild, which has led all the parish organizations in assembling funds for the new church. The Rev. Thatcher R. Kimball is to be congratulated upon the splendid work he has been able to accomplish since the time, not so very long ago, when the nucleus of this growing society met in a small hall. The society now numbers nearly 400 communicants, and there is a large Sunday school.

THE REGULAR summer services at the Nahant church are being supplied by seven clergymen of the Church, including Dean Hodges of the Episcopal Theological School, Cambridge; the Rev. Murray W. Dewart, Winchester; the Rev. Dr. Alexander Mann, Boston; the Rev. Carroll Perry, Brookline; the Rev. William Austin Smith, Springfield; the Rev. Edward Tillotson, Swampscott; and the Rev. Walter R. Breed, Cleveland.

OHIO

WM. A. LEONARD, D.D., Bishop.
FRANK DU MOULIN, LL.D., Bp. Coadj.

City Mission Work in Cleveland and Toledo—Other News

THE GOVERNING BOARDS of the Church city missions in Cleveland and Toledo, have had their annual June meetings, at which reports for the year were presented by the clergy in charge. In Cleveland, the Rev. Leslie E. Sunderland, superintendent, and his assistant, the Rev. Milton S. Kanaga, together with lay helpers, report that work has been done in twenty-one institutions, representing 17,000 persons, to many thousands of whom personal ministrations have been given. About 10,000 have attended one or more times the services held by the staff, the aggregate attendance having been more than 100,000. Much of the time of the clergy and their helpers is devoted to intensive "follow-up" work, in specific cases many hours being given to one individual. In Toledo, where the mission is represented by only one clergyman actively engaged, the Rev. H. E. S. Somerville, work has been done in fourteen hospitals and other institutions. Five hundred and thirteen services have been held, forty-one persons baptized, and nine confirmed. A new feature has recently been introduced into the work of this mission, in providing in many needy cases, proper clothing for newly born infants. In Cleveland the work is supported by the Cleveland Church Club, the board of missions of the diocese, and private donations, and in Toledo by offerings, private donations, and the board of missions.

THE RECENT financial canvass in St. Paul's parish, Akron, resulted in securing pledges for missions for $1,200 more than was paid for that purpose last year, an increase of 200 per cent. At the same time the increase in subscriptions for current expenses is 50 per cent over last year. The forty men who made the canvass one Sunday afternoon are so enthusiastic over the possibilities of such a campaign that they have permanently organized, and are now planning an every-member canvass for church attendance, to take place in October.

OREGON

Special Convention Called to Elect a Bishop

THE STANDING COMMITTEE has issued a call for a special convention of the diocese, to be held at Trinity Church and parish house, Portland on Wednesday, September 16th, for the purpose of electing a Bishop to succeed the late Bishop Scadding.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Three Sundays Observed at Grace Church, Pittsburgh

GRACE CHURCH, Pittsburgh (Rev. William Porkess, rector), had three successive important days for the parish on the First, Second, and Third Sundays after Trinity, respectively. On the First Sunday after Trinity the rector celebrated his first anniversary, and was the recipient of many congratulations. A special sermon was preached, reviewing the work of the year, and progress had been particularly marked in the reorganizing of the Sunday school, and the building up of the Sunday evening congregations. The Second Sunday after Trinity was Memorial Sunday, when special references were made to the long rectorship, of thirty-eight years, of the eighth rector, the late Rev. R. J. Coster, D.D. The Third Sunday after Trinity was religious education day, when the rector made a strong appeal in the morning to the parents and parishioners to enter intelligently into making the Sunday school more of an educational factor. In the evening the closing exercises of the first year of a four-year course of religious instruction that the school has adopted were held. Medals and diplomas were presented to the scholars gaining the best records.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D. Bp. Coadj.

Improvements at Two Churches—Other News

THE ENLARGEMENT of the chancel of Christ Church, Glendale, and the addition of tran-

HIT THE SPOT

Postum Knocked Out Coffee Ills

There's a good deal of satisfaction and comfort in hitting upon the right thing to rid one of the varied and constant ailments caused by coffee drinking.

"Ever since I can remember," writes an Ind. woman, "my father has been a lover of his coffee, but the continued use of it so affected his stomach that he could scarcely eat at times.

"Mother had coffee-headache and dizziness, and if I drank coffee for breakfast I would taste it all day and usually go to bed with a headache.

"One day father brought home a pkg. of Postum recommended by our grocer. Mother made it according to directions on the box and it just "hit the spot." It has a dark, seal-brown color, changing to golden brown when cream is added, and a snappy taste similar to mild, high-grade coffee, and we found that its continued use speedily put an end to all our coffee ills.

"That was at least ten years ago and Postum has, from that day to this, been a standing order of father's grocery bill.

"When I married, my husband was a great coffee drinker, altho he admitted that it hurt him. When I mentioned Postum he said he did not like the taste of it. I told him I could make it taste all right. He smiled and said, try it. The result was a success, he won't have anything but Postum."

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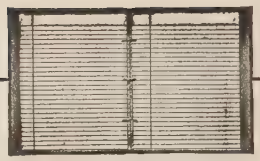

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This holder is made of Seal Grain Leather, and by simply pulling the rings apart the sheets can be instantly removed or new sheets added.

When in use the sheets lie perfectly flat, and can therefore be used from edge to edge.

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septs to the building, now progressing steadily necessitated a larger organ to support the vested choir which is being organized, and the present organ, known as the Gunnison Memorial organ, has, with the consent of the donors, been given to the mission Church of the Ascension, Wyoming, a suburb of Cincinnati. The gift is greatly appreciated by the Wyoming people, and alterations to provide for the proper setting of the organ will soon be commenced.

ST. LUKE'S congregation, Cincinnati, though without a rector, has raised over $300 toward repairs of the church.

MR. JOHN W. WOOD, secretary of the Board of Missions, attended a conference in Cincinnati of the representatives of various American religious bodies at work in Mexico, who have been practically driven out of that country by the distressing conditions there. It was decided not to ask for indemnity for losses suffered by the destruction of property, and a plan of coöperation will probably be arranged for the resumption of active work as soon as possible.

SPOKANE

L. H. WELLS, D.D., Bp. in charge

Plans for Extension Work

AT A MEETING of the board of missions of the district, held on June 17th, two radical moves were made. The necessity of greatly enlarging the work resulted in the division of the district into three parts. These three sections will be very much like deaneries, and will each be under the supervision of one man. They will have nothing to do with existing work but with the work of extension. Plans for an extension campaign are being worked out, and several teams will enter different fields for the purpose of education and development. The northern part of the district will be under the Very Rev. William C. Hicks, the south-eastern part under the Rev. Chas. E. Tuke of Walla Walla, and the head of the south-western part is yet to be appointed. The board of missions also decided to employ a general missionary to give his time to this work of extension, and the Rev. Alfred Lockwood was appointed to take up the work September 1st.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

A New Mission at White Bluffs

ARCHDEACON WINDIATE is establishing a mission at White Bluffs. A lot has been given for Church purposes, and a building is shortly to be erected, part of which will be used for a library, and the hall will be used for public and social purposes as well as for services.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

Sunday School at Newcastle

THE REV. L. P. HOLMES, who has charge of Newcastle, has organized a Sunday school at Moorcroft. There were seventeen persons present at the first session, twenty-nine at the next, and they are now asking Mr. Holmes for the organization of a guild. Mr. Holmes has also been holding services at a school house twenty-five miles west of Newcastle, to which he goes in one of the automobiles of members of the community. There were seventy-five present recently, and an effort is being made to build a community hall for general use.

CANADA

News of the Dioceses

Diocese of Toronto

BISHOP SWEENEY dedicated a memorial window in Trinity College School chapel, Port Hope, in the middle of June. The window was placed there by the old boys of the school in memory of the late Mrs. Rigby.—THE YEAR'S report of Trinity College, Toronto, was a most encouraging one. Out of 105 students enrolled, 69 are candidates of the ministry.

Diocese of Qu 'Appelle

AT THE June meeting of the diocesan Synod, Bishop Harding spoke of the rapid development of the diocese. Many new churches had been built and the diocesan college, St. Chad's, is nearing completion. The Bishop made a strong appeal to the clergy of the diocese to do all in their power to clear the college from debt.

Dioecse of Algoma

AN INCREASE was made in the stipends of diocesan missionaries at the last Synod meeting.

Diocese of Ottawa

THE AMOUNT given to missions by the diocese during the past year was considerably in excess of the apportionment. The diocese was shown by reports to be in a very prosperous condition financially.

Diocese of Saskatchewan

IN THE report of the status and condition of Emmanuel College, Saskatoon, it was shown that the institution had passed out of the hands of the college board into the control of a statutory council. According to the original charter the name of the University of Saskatchewan was rightfully the property of the college but it was voluntarily relinquished for the title of University of Emmanuel College. The right of conferring degrees has not been given up.

Diocese of Calgary

A PRESENTATION was made to Bishop Pinkham, at the meeting of the diocesan Synod, from the new diocese of Edmonton. It was presented by Bishop Grey of the new diocese, and consisted of an address and a gold pectoral cross.

Diocese of Fredericton

THE 125TH anniversary of the parish of Kingston, N. B., was celebrated on June 25th. The preacher was the Rev. G. F. Scovil, a descendant of the fifth generation, of the missionary who first ministered to that parish.

The Magazines

The Living Age for July 4th has for its leading article a searching but impartial analysis of the characteristics and political career of President Wilson, written by that very competent observer and critic, Sydney Brooks, and reprinted from the *English Review*. It also reprintes from *Chambers' Journal* an article by Dr. Charles D. Musgrove on "Self-Defence in the Human Body," which is a curious and interesting study of the many ways in which the human body is guarded against disease. For the issue of July 11th it reprints from *Blackwood's Magazine* "Sketched in War Times," a vivid and extremely interesting narrative of the actual experiences of a woman Red Cross surgeon during last year's fighting in the Balkans. "Dramas of Bird-Life," from *The Fortnightly Review*, is an entrancing nature-study, which all lovers of outdoor life will enjoy.

A GREAT LAWYER

LORD HALDANE'S visit to these shores last summer was short, but apparently not wholly unpleasant. At least, since his return he has paid more than one compliment to Americans. In the recent case of Sinclair *v.* Brougham

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and Another, he is reported as having acknowledged his admiration for the man to whom the case-book system of teaching law in this country is largely due, the late James Barr Ames, Dean of the Harvard Law School. "The history of the Action of *Assumpsit*," he said, "has been described by a writer to whom lawyers and historians alike owe a great deal, the late Professor Ames of Harvard University." Sir Frederick Pollock has also paid Professor Ames a tribute in calling him "the greatest authority on the Common Law since Coke." It will be remembered that the posthumous volume by Professor Ames, his *Lectures on Legal History, and Miscellaneous Essays*, appeared from the press of his university last spring, and was a notable "best seller" among legal books.—*Selected.*

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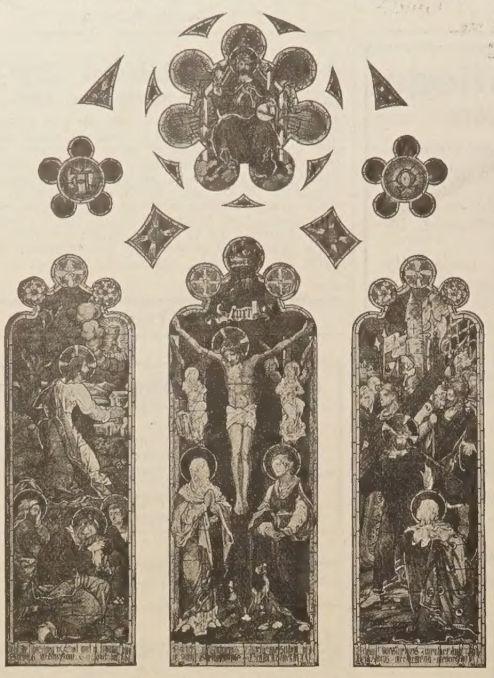

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